

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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A Genuine Haunted House in Kentucky.
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Spiritualism Examined; strange interview with a medium controlled by Dr. Smith, Charles Lobdell, and Fanny Wheeler, of Mobile, by Mark M. Pomeroy.
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Materialization of Spirits. How do they pass through walls, eat food, etc., by H. C. Pierce.
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Credibility of the Bible, by H. C. Pearce.
Presiding Elder Gessard, of Owatonna, Minn., reviewed by J. W. Cochran.
Many other interesting articles on file for publication.

Select Poetry.

AN ANGEL IN THE WAY.

The following is one of those very pure classical productions which now and then, at great intervening intervals, are given to the world to enlighten, and please, and instruct. It imparts a lesson which would, if generally adopted, impose upon mankind a system of morals which would tend to their advantage, their happiness, and their honor. The poem appeared originally in "Frazier's Magazine," but the author's name is not known:—

Fair the downward path is spread,
Love and light thy coming greet,
Fruit is blushing o'er thy head,
Flowers are growing 'neath thy feet,
Mirth and sin with tossing hands,
Wave thee on, a willing prey;
Yet an instant pause—there stands
An Angel in the Way.

Heed the heavenly warning—know
Fairest flowers thy feet may trip;
Fruit, that like the sunset glow,
Turns to ashes on the lip;
Though the joys be wild and free,
Though the path be bright and gay,
Even mortal eye can see
An Angel in the Way.

Wilt thou drown in earthly pleasure?
Wilt thou have like him of old,
Length of days and stores of treasure,
Wisdom, glory, power and gold?
Life and limbs shall sickness waste,
Want shall grind thee day by day;
Still to win thee God hath placed
An Angel in the Way.

Trusting all on things that perish,
Shall hopeless faith be thine?
Earthly idol wilt thou cherish?
Bow before an earthly shrine?
Meet rebuke to mortal love,
Yearning for a child of clay;
Death shall cross thy path and prove
An Angel in the Way.

When the prophet thought to sin,
Tempted by his heathen guide;
When a prince's grace to win,
Prophet lips would fain have lied;
Even the brute the saint controlled,
Found a human voice to say,
"Master, smite me not!"—behold
An Angel in the Way.

So, when Vice, to lure her slave,
Wooes him down the shining track,
Spirit hands are stretched to save,
Spirit voices warn him back.
Heart of man to evil prone,
Chafe not at thy sin's delay;
Bow thee humbly down and own
An Angel in the Way.

Thrilling Incidents in my Experience.

BY J. D. ROBBINS.

BRO. S. S. JONES.—Having been a reader of the JOURNAL since its commencement, and feeling a deep interest in the subject of Spiritualism, I have recorded a few of the many facts, and scenes which have occurred in my experience as a Spiritualist, for the last twenty-one years. When a youth I joined the Campbellite church, and on becoming an adult, being dissatisfied with the creed of that sect, and other denominations, I commenced a candid investigation after truth in regard to life, death, and immortality. The loss of my father, mother, sister and wife, led me to inquire, Where are they, and is there a life beyond the grave? If so, when does it commence—at death, or at an indefinite time? Could I find satisfactory answers to these important questions?

While reading the lectures of Noble on Swedenborg twenty-one years ago, my table rose up, and came down with such force as to jar the room, and rapping immediately followed. I then concluded that what I recently heard about the Fox family in Rochester was true, and that Swedenborg's statement, that our departed loved ones do hover near us, was

also true. These manifestations highly delighted me, and I was happy in the belief that there was indeed no death, but only a change or transition to another and a better world. While in Cincinnati, I received a communication from my angel mother through the medium Mrs. Dr. Thorne, which seemed to answer fully the questions I asked. While in Louisville, Ky., we were favored with manifestations at the house of John Timmins, the medium being Mrs. Lizzie Cohen, who afterward became my second wife. It was during these six years of our wedded life, that we were continually favored with varied manifestations.

The medium's health was very delicate. At one time she was taken extremely ill, and there came a spirit, one who was strange, and had never controlled her before.

Having entranced her, he told me that his name was Jubilee, and that he was sent by the higher spirits, to watch over my wife, and self, till we passed out of this life. He said, that when he lived on this earth, he was an "Indian medicine man," and at that time his name was Kiokee. He told me that the medium would be very sick for several weeks, and directed me how I should proceed in her treatment, promising that he and other spirits with him, would do all they could to save her life, but her time to live upon the earth was unavoidably short.

I complied with my kind angel's requests in nursing my sick wife, and after the expiration of seven weeks, she was able to sit up. One evening before she had entirely recovered, she was controlled by Alzene, a little Indian girl, who, for several years had been one of the band of spirits that officiated in her circles. This sprightly little spirit told me that the band intended to give me a treat that evening. After supper I darkened the room, and placed on the table, an accordion, triangle, and a little bell. Soon after seating ourselves, I saw a spirit light darting about the room; soon another was seen accompanying the first, then a third, and they continued to increase in numbers until there were two circles of light formed in the room, consisting of six in each. Thus formed, they revolved around the room presenting a beautiful appearance. The accordion then rose up, and was wafted around my head, playing delightfully; next the triangle and bell arose, and were heard playing in concert. Soon after this musical treat, Alzene, the little Indian girl, told me that a part of the bones of her body had petrified, and she intended to make a present to me of a piece of them, as soon as an opportunity presented itself. Not long afterward some of our neighbors were in and we had a sitting, and sure enough the petrified bones were found on the table. All persons who examined them, pronounced them genuine petrified bones. Soon after this, I was favored with a manifestation which was almost too marvelous to relate. Nevertheless I believe it lawful to tell the truth.

One evening, being alone, my wife was entranced or controlled by a spirit, whom I found to be my first wife. She gave me tests by delineating a peculiar incident, which had transpired many years ago; one which I am positive no one on earth knew anything about. The medium walked, talked, and in every particular acted mathematically like my first wife. I embraced her, and what was more surprising, her face, breast and whole form rounded out till the resemblance was completed. I said, "Dear Sarah, I am afraid that this will be like what is said of angels visits, few and far between," she replied, "When you come to the Spirit World then you will indeed see me, and be happy. Be faithful to the end, and you shall have a crown." These manifestations transpired while we lived in Jeffersonville, Ind.

While spending a short time in Crawford county, Ind., for the first time in the history of the medium, spirit hands were tangibly materialized, and many of us were permitted to shake hands with immortal friends. Here in the country we were favored with fragrant breezes of sweet perfumes, wafted to our nostrils by the chemical power of unseen agents. Everywhere we went in all our rambles in the Summer months over hills, fields, and forests, we were apprised of the presence of our invisible guardians, who signaled their nearness by throwing stones, clubs, pebbles, shells, etc., over our heads when we were walking or sitting together.

Once we were sitting in a meadow, on the crest of a hill, where the view was delightful. Being happy we were singing, when on the grass, just before us, there fell quite a shower of pebbles, shells and fossils of various colors and forms. From time to time, I gathered these little tokens and preserved them for the inspection of our friends. A very old lady and gentleman, Mr. and Mrs. Wilber, living in Leavenworth, Ind., invited us to their home. The old man was eighty-eight years old, and had been blind for ten years. The wife was seventy-seven, and partially deaf. While at tea in this house, the rappings were converted into loud poundings, made loud to accommodate the old lady. When she asked questions of the spirits; the answers were made by pounding directly under her plate, so violently that the plate was made to bound up and down on the table. I shall never forget how delighted this old lady was. In the evening, we had a seance especially for this old couple, when our guardian spirit, Jubilee, presented Mr. Wilber with an ancient flint arrow-point, and the old lady was favored with a lucky bone from a fishes head. This was done under circumstances entirely satisfactory to the parties, and they declared they would never part with these memorials. Being out on the banks of the Ohio river, we concluded to enjoy a skiff-ride. When comfortably seated and out a little from the shore, we were surprised by

hearing something fall in the skiff. On examining we found a number of muscle shells, which I believe were introduced by our beloved invisibles, who, as on other occasions, resorted to this method of assuring us of their presence, even on the water when no one was within a quarter of a mile from us.

While living in Evansville, Ind., two years ago, at the house of Mr. Kratz, a much respected business man of that place, during a sitting in his own parlor, although he, (Mr. Kratz) weighed 240 pounds, he was raised up from the floor, by some invisible force. The medium being afterward entranced, delineated incidents identical with those of his deceased brother, thereby convincing the whole household of the truth of the presence of the departed. In the same city at the house of Mr. Butts, at a sitting at his table, it was caused to rise entirely off the floor, and move up and down in the air, keeping time with the medium while singing a little song. At Mr. Steinbaugh's a highly intelligent German citizen of the same place, a lovely little deceased daughter was recognized, who controlled the medium so completely, that action and incidents were identical even to reproducing in German the little songs familiar to her, when in the form. At Mr. Ools, the medium was entranced for the space of eight consecutive hours, and there was, by the audience, recognized twenty-nine departed friends. Oftentimes the scenes in these seances were very affecting. Upon recognizing their dear friends through these delineations at our circles, tears of joy were seen trickling down the cheeks, of not only affectionate mothers, wives and sisters, but strong fathers, husbands, and brothers.

I was myself surprised to find that here among the Germans, for the first time, the medium was controlled to sing and speak fluently in the German and French languages. foreign to her, when in the normal state of mind. Sometimes we were favored with music in these sittings, when the medium was caused to gracefully waltz and dance characteristic of parties deceased.

At home we were constantly blessed with various phenomena. At the table it was my custom to place a vacant chair opposite me, my wife occupying the seat to my right, distant from the vacant chair at least three feet. Invariably our good guardian, Jubilee, would manifest his presence, by moving the chair lively up to the table. When I asked questions the chair was moved back from the table, and tilted back obliquely, balancing on the two hind legs. In this manner it would remain still, until questions were asked. Answers were given by causing the chair to strike the forelegs downward on the floor, three times for "Yes," once for "No," and two for "Indefinite." Thus in a jolly way, we would chat with each other. My wife would sometimes sing a little dancing song, when the chair was made to dance, waltz and jump about as though it was intelligent. Several times this chair while jumping about fell down on its back; there it would lay still. Then assuming to pity poor old Jubilee, I would go and raise it upright, when I found it almost as heavy as though it was occupied by a person, notwithstanding the chair was a light cane-bottomed one. Often the table was made to rise up and delineate by motion the peculiar ways our neighbors walked, talked and danced. Sometimes we heard footsteps on the floor under the table, sounding like the clogs worn by dancers.

Often at night after we had retired when we were not fatigued or sleepy, my wife and I would sing together, when invariably we would be accompanied by our invisible friends, who would keep time by drumming upon the floor, table, chairs, or head-board of the bed. Sometimes I requested our good Jubilee to wake me up early in the morning. He did so always by beating the reveille on the head-board. The room was often filled by sweet-smelling fragrances produced from invisible causes. These delightful perfumes were often wafted to our nostrils, in perceptible breezes, so strong, that they were exceedingly agreeable and varied in kind. Materialized spirit-hands were produced of various temperatures and dimensions, from the giant of ancient times, to the sweet babe recently passed from its mother's breast. At one time I was troubled with a weak back, and while lying in bed engaged in reciting a poem, an extremely large hand was placed upon my face. I saw it approach in the moonlight. No one was in the room but my wife and myself, and she was lying quietly by my side; the hand being removed, I said, "Jubilee, if you place your hand upon my face again, I will kiss it." Immediately the hand was seen and felt resting on my face, the palm covering my nose and my nostrils were filled with an exceedingly delightful perfume. I requested him to rub my back when the cover was raised, and I felt his hand rubbing my spine, as effectively as it could have been done by any person in the form. I was relieved often when my head ached. This soothing hand was laid on my brow tenderly until I was quite restored to health. One time this hand being illuminated as if phosphorescent, I was permitted to take hold of it, and when it was withdrawn some of the luminous substance remained on the ends of my fingers, the odor appeared to be the same as phosphorus when brought in contact with the nostrils.

Unexpectedly we were greeted by the appearance of many spiritlights, resembling stars, moving about the room, and over our heads. These little emblems were lively, and I asked many questions, the answers being given by the lights undulating up and down, three for Yes, and one for No. "How tall is Jubilee?" I asked, and a light was stationed about seven feet high from the floor. "How tall is Alzene?" and a little star was placed about four feet high. "Will these lights be

made to dance in order, if we sing and call the figure?" Soon the lights stood in order, as persons in a ball-room; my wife and I sang, and a dance was gracefully executed to our exquisite gratification. Such were the scenes, or at least, some of the soul-stirring facts and incidents which were vouchsafed to me in answer to my original inquiry concerning life, death and immortality.

Such was the consolation I enjoyed in the presence of that poor invalid woman, who I was fortunate enough to get for my wife. Oh! how careful we should be to throw around the delicate forms of Heaven's media, protecting influences, and how richly are we rewarded for our pains if we are faithful.

From the town of Vincennes, Indiana, on the 21st of January, 1872, at the hour of ten o'clock and twenty minutes, after an illness of nearly five months, with the terrible disease, consumption, fully reconciled, the medium (my wife) bid me adieu and passed on to meet face to face those loving angels, who had so long hovered over her.

Brimfield, Ill., formerly of Louisville, Ky.

THE DENVER GHOST.

Miss Annette Risley's Interview with a Murdered Miner.

For the past two evenings there have been large numbers of people visiting the so called "haunted house," on a hill near the Rio Grande Hotel. The house remains unoccupied, and some persons who live in the neighborhood, and who are afraid of "ghosts" and "hobgoblins," have threatened to burn it to the ground. Mr. Risley, who was the last occupant of the house, has moved to California street. A reporter proceeded to his (Risley's) residence last evening for the purpose of ascertaining the views of Miss Annette Risley, who vows she held converse with "the ghost." Miss Annette is a sweet "seventeen"—or thereabouts—and of pleasing address. Miss Annette undertook to relate her wonderful experience, and the reporter was intent with ear and pencil:

"Well! I never did like that house, even before we went there to live. I told pa that it was an awful locality, and that the mountain view from there would not be so interesting at this season of the year; and then some of the surroundings were very objectionable. But pa insisted on going, and so we went. As one of the first unpleasant consequences we were unable to 'sleep a wink' after being in the house only a day, on account of the noises and the mysterious raps and knocks, and utterings and groans that were to be heard at all hours of the night. Oh! ma got so scared one night that we had to send for a doctor, and I was awfully scared, too, at first. We then had some boarders, but the most of them were such 'old geese' as to be afraid to sleep in the house."

"Well! Jennie Everson came over to our house one afternoon to see me, and said she wasn't afraid of ghosts, and didn't believe in them. But she wanted to be satisfied one way or another, about what I had told her. So she and I agreed to go down into the cellar, from which the noise always came at night, and stay there. After supper I got a lamp, and Jennie and I started down stairs. When we struck the foot of the stairway, the wind from a window put the lamp out, and in an instant, it was 'pitch dark.' Jennie commenced crying, and threw her arms around me, begging me to rush up stairs again. I went over to one side of the cellar to get some apples, and on turning back I saw that Jennie had gone up; but just at the side of the steps there was the head of a man. It was bloody on one side. Oh, my! I was so frightened. I thought I would die! I called out aloud, saying: 'If there are any spirits here, in the name of the Lord, won't they let me alone?' I had no sooner said that than I saw the skeleton form of a man seemingly attached to the 'bloody head.' The throat was red, and looked as if marked by blood. The figure had on a dark cape of some kind thrown about its shoulders, but this fell apart, exposing the ghastly figure, in whose right hand there glowed a 'something bright.' As I stood there petrified and almost dead, the figure whispered, 'Meta! Meta! Meta! This was a name my ma and pa used to call me when I was a little girl. I was so astonished and scared that I did not say a word. The mysterious visitor then added, still in a whisper, 'Annette! Annette! Annette!' I was now so frightened that I begged to know what the ghost wanted and what he proposed to do with me. The figure pointed to the corner of the cellar nearest the stairway, and a strange voice, that seemed to come from nowhere, replied, 'I was murdered. It was for my *deed* that Matt killed me. We lived here together and were friends. Seven thousand dollars in *deed* he killed me for. I buried me here. He took away but half of my money after the deed, and was afraid to come back for the rest, and there (pointing toward one of the corners) lies my body, and the money is buried in the other corner (pointing to the spot mentioned). Matt Morrison should be caught and hung. He now lives in Omaha. I visit him as I visit this spot. I can not help it, and must wander so till my bones are given a Christian burial, and my murderer is called to account for his wicked deed. I was a miner for many years, and he who makes Matt Morrison die for killing me shall have this nugget of gold,' (holding up what he had in his hand), 'and more than \$3,000 buried there.' The voice then ceased and the form seemed to float away, the ghastly head and glaring eyes, and bloody neck, being the last things visible."

"I screamed in terror, and rushed madly up stairs. My friend Jennie was just recovering from a fainting fit, and I told her all the horrible things that had happened. She became so scared that she ran out of the

house and compelled me to go home with her at once.

"When I came back, ma and pa had returned, and I told them all that I had seen and heard."

"The next day we moved. I was then so alarmed for my own safety that I could not remain in the house any longer. My parents felt similarly, and here you find us now."

Miss Risley was evidently sincere in her statement and believes it to be the truth.—*Denver Tribune.*

Mr. Morse, the English Trance Medium.

Mr. Morse, a trance medium of England, is controlled by Tien-Sien-Tie, a Chinaman who exhibits considerable ability and clearness of expression in answering questions. At a recent seance he answered the following questions:

Q. Will the spirit kindly inform us what we are to understand by vampire?—A. We have answered this question before now, but will give our experience. A vampire is no more or less than an earth-bound spirit, physically and mentally, in love with physical conditions, and not able to subsist without a gross use of them. Such spirits associate themselves closely with humanity in their vital functions, and draw vitality from them. This gross tendency lasts till light beams in upon the darkened soul, and the chains that bound it to the lowest range of existence are snapped. The cause of this evil is the universal ignorance which exists in the world as to the growth and development of mankind. There are also vampires living in the body, who, by getting into sympathy with those of a certain type of association, will gradually absorb the life-power of the person thus related. In this way the weaker and finer vessel always suffers, and the husband, but more frequently the wife, pines away, and dies of insidious disease the causes of which are inscrutable.

Q. Is it necessary for an undeveloped medium to be controlled by an undeveloped spirit before a higher one can control?—A. Our experience does not warrant this arrangement. Indeed, the undeveloped medium requires a fully developed mind to guide it. [It was here remarked by the chairman that the spirit which first controlled Mr. Morse was of a very different type from the one then using him.] Sometimes it is better for a lower spirit to operate in the first instance, when the magnetism is crude, and requires fining down, then the higher becomes more positive and practicable.

The following question was then read to the spirit, from Signor Damiani, Naples, communicated in a letter, dated February 7, 1873: Q. Amongst the notoriety in the healing art established in Naples, there is a friend of mine, Dr. Atkinson, from England, who would, if he could, believe in the sublime truth of Modern Spiritualism. He has not yet witnessed many phenomena, and is therefore justified in suspending his judgment on so important a subject. Last week, however, something happened that has somewhat staggered him. He wanted to saw a human skull in two, and in order to perform the operation skillfully, he begged his lady to hold the skull with her two hands while he used the saw. But when the operation was over, he was surprised to perceive a dark line upon Mrs. Atkinson's brow, as if traced with a finger, extending vertically from between her eyebrows to where the hair begins. He was on the point of calling his lady's attention to the fact, when she told him that he had two lines on his forehead, as if traced by the index and middle finger of a hand, for they did not begin on the same level, and extended from over his left eyebrow upward. They tried to obliterate the marks with their hands and handkerchiefs to no effect, but they vanished shortly afterward of their own accord.

—A. We think this manifestation may be traced to a spiritual origin, and for this reason: the gentleman had been discussing probabilities which would draw influences around him, watching for an opportunity to assert themselves in his experience as facts, and lead him to the recognition of a spiritual life hereafter. The engrossed state of the lady's and gentleman's minds might give the spirits a passive sphere in which they found they could operate and produce a very unusual result. In kind, the manifestations under discussion was similar to the production of raised colored letters on the arms of mediums, as has been repeatedly observed in the experience of Spiritualists.

Help Wanted.

[From the Pittsburgh Chronicle.]

EDITORS CHRONICLE.—The Opera House in this city has been crowded every night this week, to hear B. F. Underwood, the notorious infidel lecturer. Over a thousand people sat for two hours last night while this "philosopher and philanthropist" poured out his blasphemy, which he called the "advanced" thought of the times. He challenges the clergy most defiantly. One attempted to confront him one evening, but he laid him out so straight that the minister's own friends withdrew him, and he left the city the next morning; and yet Underwood is not half as strong a man as some of his admirers imagine. He simply retails, second-hand, the arguments of Darwin, Huxley, Compt, etc. I suggest that some clergyman of first-class talent meet him and expose the sophistry by which he is misleading thousands. His manner is very attractive, and he secures immense audiences everywhere, and among his auditors are the young and susceptible.

A CHRISTIAN.

RELIGIOUS CULTURE.

Lecture By Mrs. Maria M. King.

Man is a machine of complicated structure. He is a microcosm, embodying the germ of all that is in his two-fold nature. His mind is a vortex of principles, revolving around a central germ, which is the germ of all truth, and hence is of God; and these, in perpetual revolution, approximate to their central life by slow degrees.

Naturally, the human spirit seeks unto the source of knowledge—to fathom itself and all other problems presented to it. It goes out after wisdom through all the avenues which intellect may traverse; and gathers, according to its capacity to comprehend, the lessons every where spread out for its instruction. The straight path of wisdom it does not pursue in its infancy, while it is inexperienced in the true art of living, and surrounded by circumstances which beguile it into inactivity and thoughtlessness. Experience is its guide into this path; but it has also need of all the light that can be brought to bear to aid it in its progress, that it may the sooner put on strength and efficiency—the sooner arrive at the goal of its seeking.

Religion in the nature of man is the ladder up which he ascends to his high destiny. It is the presentiment within the spirit of its likeness to Deity, and its heirship to Divinity. It is the alpha and omega of the being; for it is that which perpetuates its life, constituting its hold upon God, and hence, upon eternal life. Religion is a name for aspiration, that faculty of human nature which forbids it to be satisfied with present acquisitions and propels it perpetually on after more. This faculty is susceptible of perversion; and with a majority of mankind is perverted or misdirected.

True aspiration may be defined as the correct tendency of the mental nature—its natural tendency when unperverted. This tendency is always upward, after the highest good through the unfolding of all the faculties together. Nature thus properly balanced exercises reason and judgment in their devotions; and are impelled to pray by their desire for knowledge and purity yet unattained, but which they are reaching after with all their powers. Theirs are not senseless forms of worship; but they worship as impelled by the beauty of truth, the glory of the perfections which they behold enshrined in nature as manifestations of Deity. Together all the attributes of such individuals are advancing on to perfectness.

Those with unbalanced intellects can not follow the direct course to heaven with this other class; their devotions are apt to degenerate into mere forms; while their aspirations are after inferior good; it may be wealth, fame, ease, pleasure, or sensual indulgence. Such may forget wisdom and despise worship; may ignore all the higher instincts of the spirit, and grovel with the brute; yet, as they are human, they can not quench aspiration entirely, but will feel, in the depths of their being, the undefined longing which spurs them on in one direction or another in quest of happiness. Misguided men! How ye thus obscure the light within you! How vainly ye search in vaults and dungeons for the sunshine of happiness which is only to be found where this inner light is free to shine unobstructed!

With every other noble tendency of man's nature, aspiration needs to be cultivated. "As the twig is bent the tree inclines." This maxim applied to intellectual and spiritual culture, illustrates the power of habit and education. In the human world there appears as many bent and twisted, knotty and gnarled twigs to be cultivated and directed into proper growth as in the vegetable world; and if no means were devised to assist the higher instincts of human nature to grow and develop into strong and irresistible tendencies, the garden of humanity would be over-run with stunted vegetation. Nature's perfect order is, to surround everything with circumstances favoring development and progress. Man comes within the rule. He is no more to be left to work his way unassisted up to a high state of mental and spiritual development than the garden or field is to be left to cultivate itself to a point where it will produce nothing but good fruit. There is a tendency in his nature to produce weeds; because, like the soil, his origin as a physical being is in elements tainted with grossness; which elements affect his whole being in a degree, until they are cast out by the growth of his higher nature.

The garden uncultivated is useless for the higher purposes of man; the man uncultivated is useless for the higher purposes of nature while he remains so.

I make this proposition: True religious culture is a blending of what is usually termed intellectual and religious culture. It is not a process to be separated from the cultivation of the intellect and pursued by itself. I claim that the sort of culture which has been considered as religious, which inclines the human mind in the one direction of worship, devotional exercises of various kinds, the study of religious works, etc., making these paramount to the thorough cultivation of the intellect, the acquisition of knowledge of every description, is not true culture in any sense; but is dwarfing to the mentality. It is an effort to culture the aspirations or the source of mental light, of all knowledges, wisdom and purity, and, as it were, shutting up the avenues through which alone the spirit can ascend and grasp what its aspirations seek. It is a misdirection of the aspirational faculty. To illustrate:

Suppose a mountain of diamonds, glittering in the sunbeams, were at a great distance from a company of men but visible to them by their radiant light. Suppose that between this treasure and these men were strong barriers and all sorts of obstruction, which they must remove or surmount before they can reach this mountain, the object of their desires. Now, should they be instructed that the true way to reach it is to keep the eye continually fixed upon it, and the desires going out to it and the attention abstracted from everything else, think you that by following this showing they would ever grasp the treasure? Will looking at it, aspiring after it with the strongest possible desire, without an attempt to clear the avenues that lead to it so they can pass through them and reach it, ever give them the desire of their hearts? Surely not.

Should they on the contrary, keep the treasure in view while they labor with all diligence to clear the way to it, step by step, they would be sure to reach it at length. The knowledge of what is in store for them, and the glitter of the distant treasure will allure to such toil to attain it as will be effective.

Ignorance and impurity are the barriers that separate the human spirit from God—from the inestimable treasures of wisdom and holiness which are its own when it has fully outwrought the image of God, germinal within it at first.

The mountain of diamonds is before mankind; aye, the treasures of the universe! Very far in the dim distance it is; so far, indeed, that many have never even caught its glitter, or scarcely heard of it; but yet, all seem to have instinct of its existence, and would fain reach it. The all-important question is, how are they to reach it? Will desiring it, gazing toward it, praying for or to it, without the right kind of accompanying effort, enable them to gain it? No one can ever attain unto this

treasure without first desiring it sufficiently to stimulate to labor for it. Again; as the energies flag, and labor becomes tiresome, by keeping the treasure, or the idea of it before the mind, to quicken the desire and stimulate the effort, the work is still prosecuted with zeal, whereas without this perpetual stimulation, zeal will flag and die, and the priceless treasure be forgotten for glittering baubles that lie scattered all around and easy of acquisition.

True religious culture is the training of the whole nature in the direction of its highest development, its most rapid progress. It is removing the barriers of ignorance and all incapacity which intervene between it and the good of its aspirations. It is educating the whole being together—it is unfolding the power of thought, and directing the mind to the investigation of every subject that can engage thought; inspiring to purity of life by contrasting the rewards of virtue and the penalties of vice, and awakening aspiration after knowledge by exhibiting its worth, and desire after God or the excellencies of His character, by pointing the spirit to the glory which shall crown it when it shall have perfected itself in purity and wisdom.

Prayer, which is only another name for earnest aspiration after the good the spirit needs, and craves, is a necessary attendant upon intellectual labor;—necessary I say, because the effort of the mind which is prayer opens it to the reception of truth from the higher sources upon which man is dependent for truth.

Spiritual light flows into the mind by the effort of prayer; and this light all must have to assist them in learning whatever there is to learn in the whole realm the intellect traverses. The student should not be a prayerless man or woman; for the best success will attend those who study by the spiritual light which comes through the inspirational faculty from earnest aspiration.

This light is the taper which lights the cavernous gloom of physical science, and makes it penetrable by the intellect—cavernous gloom always while unlighted by this taper. I behold the philosopher Newton solving some of the greatest problems of science by intense application to study, while he kept his mind open to the inspirations which came from the source of truth to which he prayed. His success as a man of science was assisted by the intense aspiration exhibited in his prayerful spirit, which was an attendant upon close application to study.

It may be said in contravention of this theory, that Newton was an exception among philosophers; that all have not been, and are not praying men. I answer that they are thinking men; and deep thought is aspiration; intense study is akin to prayer. Besides being the effort of mind to unravel for itself the intricacies of nature, it is a process that opens the mind to the light of inspiration, as prayer does; and hence all deep thinkers are inspirational in a sufficient degree to receive aid in their investigations from a spiritual source, whether they are aware of it or not. This principle has not been generally recognized, but it is true nevertheless. Men of thought, whether they recognize a God in nature or not, recognize truths that lie at the foundation of his character; and in aspiring after truth they aspire after God. They worship the true God when they, from the depths of their being, glorify the beauty, the grandeur, the consistency of truth. Worshipers of "unknown Gods" are as true worshipers of the God of nature as any when they clothe their deities with attributes which are divine; they worship the divine in nature when they worship these.

Forms of worship are not to be discounted. The congregation, assembling for the purpose of receiving instruction in spiritual things, is not to be neglected. Opportunity must be given for instruction in these as well as in other things, and particular opportunity. Such instruction should be blended, in a degree, with all other; and special attention should be devoted to it on special occasions, as to the sciences or anything else of importance. Every branch of instruction requires special attention and special opportunity to be devoted to it, that minds may be properly instructed in all.

Men necessarily devote special attention to labors of different kinds; and can not think of every thing at once, no more than they can labor at every thing at the same time. Society very appropriately sets apart one day in seven wherein those who wish can be instructed in spiritual things. Revelation, reason and experience sanction this custom. Nearly all religions sanction it; which is evidently a recognition by the revelations given to all people, of the necessity of spiritual culture. Men are prone to neglect their highest interests, and their most important duties; and prophets, in all ages, have prompted them, in one way and another, to the best of their ability, to be true to themselves.

Man needs a Sabbath. He needs rest for his physical, and nourishment for his intellectual and spiritual powers. Conformity to the rules of social order, promotes order. At the present day in Christendom it is eminently proper for every sect and all people to observe the Sabbath as a day of rest and recreation, and for instruction in religious things. When all the people, as at present, are engaged in occupations which require co-operation of every class for the working days of the week, and which occupations must be followed as the means of support, the duty of observing the day of rest set apart for all the people, is binding upon all, and for the reason that it is necessary, as just stated.

Nature has its Sabbaths—stated periods wherein all grades of action are less energetic than at other periods. The vast machinery of the universe, it is true, never ceases its operation, suns do not cease to revolve nor to exercise their necessary influence. The water does not cease to flow nor air and light to vivify nature, neither the vital currents to circulate within living forms; and yet, I repeat that all things have their periods of rest—their appointed Sabbaths. These periods occur when the forces of matter lag for lack of a sufficient amount of vitality to prompt energetic action. If man by labor becomes weary, or in other words, so exhausts the forces of his system that he needs to give time for their recuperation, so does all nature beside. Man sleeps at night and rests on the Sabbath or any appointed day, but his blood does not cease to circulate nor his mind to act; yet during periods of necessary rest all the forces of his system act with abated energy; but repose reinvigorates every part and fits for renewed activity.

It may be that the labor of the week so exhausts the mental powers that they need such rest as will not allow the man to devote his mind to deep thought on any subject on the day of rest. If this is the case, he must, in order to be true to himself, devote some other time to spiritual culture, when business or labor does not engross all his attention. Religious duty does not require individuals to sacrifice themselves, but, on the contrary, to take the best care of themselves. It demands of every one sufficient devotion to the welfare of the body to keep it in perfect condition as a temple of the growing intellect; and such attention to the intellect as will promote its growth. Man as an intelligent being is to

control circumstances and surroundings and force them to promote his welfare. He is to use the Sabbath and every other day as precious time given him for improvement and to be used in a way to secure his highest good. Nothing is as sacred as man's welfare. All things were made for man, and man was made to achieve a glorious destiny through progress, by availing himself of all the means he can discover calculated to make him the better, the happier, and the wiser. All circumstances that surround men are their servants to aid in speeding them on in their progressive way. True culture is best promoted by the study and understanding of nature's laws. To be truly wise in their methods, men must conform to the great teacher, who reveals her wondrous lessons in the mechanism of man's body and mind, as well as in all her lower departments, which are man's to ransack and study through life.

What individual that studies himself can fail to recognize in himself a religious nature—an inclination to reach out after God as a pattern of wisdom and holiness, and to rely upon him as a helper? In whose life are there not moments when the spirit prays, being oppressed by a sense of its needs; and when it worships, intuitively, as impelled by a sense of the perfections of nature or its Ruling Head? The intuitions of man should be his teachers. In his secret soul, no one can deny to himself immortality, neither an Infinite Father on whom to rely. As it is natural for the child to rely upon parental care, so it is for the man, who, in outgrowing infancy, has not outgrown the needs which attach to his nature while he is an imperfect being. God as a father, a pattern of all perfection, is to be sought unto by man; he being taught to do this by his intuitions. The intuitions are symbolically speaking the index pointing out the straight path to perfection. They exhibit themselves in every department of human nature, all pointing in this one direction. However, the difficulty is, they are so dimly discerned by many natures that the direction is mistaken; and so men make crooked paths. These inward monitors, so apt to be obscured, are the outlines of the divine in human nature. They depict, faintly it is true, at first the image of God in the spirit. "God manifest in the flesh," is this inherent tendency to the right in human nature. How are mankind to keep the true path, which is so dimly pointed out? I answer, by studying themselves, their intuitions, and the tendency of human conduct. They are to learn by observation and experience whether or not they are mistaking perverted propensities for strictly natural attributes. Nothing is more common than for persons to mistake wrong tendencies of the faculties for nature's promptings; for education and surroundings often misguide the intellect as it is seeking to follow the direct course pointed out by unperverted nature.

"Human depravity" is the opposite of this inherent good in human nature, and is a fog, a blinding mist that obscures man's upward pathway until the good in him has overmastered the bad and cast it out. No nature is so perfect but that its perceptions are somewhat dimmed by this mist; which is in the being in consequence of its origin on the physical plane. It should be the effort of teachers of every class, and especially of those who claim to be spiritual guides, to study the drift of all doctrines, all principles promulgated in the name of religion, reform, etc., etc. The effect of a doctrine is its interpreter. A religion that is not fitted to man, is no religion at all.

One that will not make man happier in all his relations in life, a better citizen, a purer and wiser man in every respect, is not the religion for intelligent men. Society, it is true, has nourished many systems of religion that were not thus exactly fitted to it, but which have still been helps to progress; yet it is true that a religion that does not satisfy the whole man, is not the true religion, and is unfit for intelligent men. When religious teachers of the orthodox school are uttering such sentiments as the following, there is hope for the people. "Regard yourselves as of more value than forms and ordinances; for religion was made for you and not you for it. With piety cultivate other graces. Be wise in all things and then you will be wise toward God." Such reformers among religious teachers are helping to turn the tide in favor of a more natural religion than has been generally accepted. With such, religious culture means the cultivation of all that is noble in human character.

Such inculcations are in exact harmony with the highest inspirations Spiritualism has developed. The Dispensation whose cornerstone is Spirit Ministry reveals a religion distinct from all narrow, cramping systems; one that teaches the divinity of human nature and all knowledge; and imposes the duty upon all, to "be wise in all things." Spiritualists heartily extend the hand of fellowship to all who are inculcating a natural religion; and bid "God speed" to all of every name who are assisting to establish a religion that shall be fully adequate to satisfy human nature when it is truly intelligent.

Enlightened people should study to merge their religions into one by seeking to make their creeds conform to nature's principles. As men arrive at the condition when they adopt a religion fitted to them in all respects, where will be the differences to divide them? Some of all creeds and sects are verging toward that plane, and many have already arrived at a station where their opinions on many vital questions coalesce.

The popular tide is setting in favor of freedom of thought and liberty of choice of principles, religions as well as others. This is the herald of the true religion that is to be the redemption of humanity.

The will of God is, that man perfect himself in all things; and this will can be accomplished only in this one way—by man's keeping in proper exercise all the attributes of his nature.

Not one faculty can be dispense with and be a whole man or in the image of God; hence the sacredness of the attributes of humanity, and the necessity of training all together to serve their highest uses. Religious culture involves, therefore, more than is found in the creeds which have been the guides of mankind in the past. It involves all of useful education and training that can be brought to bear for the good of man. Be this the motto of reformers: The service of God is the service of humanity; and True Religion is right living.

Pinches of Snuff.

BY ASA FORREST.

If there was in the Garden of Eden, an Adam who "knew neither good nor evil," and was subject to death, an immortal idiot, and another Adam who was as a God, knowing both good and evil, a mortal intelligence, which of the two was the most noble work, and most worthy to be considered the crowning work of a God? If God made both of these Adams, where was the Infinite justice, in making one an idiot, the other a bright progressive intelligence? If God made the first (there were two, certainly, for one was immortal, the other mortal; hence one, by no possibility could become the other), and the Devil made the latter, did not the Devil beat God out of sight in the business of "creation?"

If the Devil really was the finisher of this masterpiece, is it not reasonable to conjecture that he made all else that was good and very good, and was cheated out of due credit by Moses, who ascribed all the glory to his Jehovah? Lying historians have done such things, and as Moses was a champion liar in his day, where is the unreasonableness of such a conjecture? Christians should pucker up their faces after this pinch, and get ready to sneeze.

Why do Christians, if they read their Bibles, spend so much time in prayer to the God created by Moses, Joshua and Company, when the Bible so plainly says: There was no day before nor after those wonderful phenomena on Gibeon and in Ajalon, that the Lord harkened unto the voice of man (Josh 10:14)? Is this truth or holy lying? Christians who have "got it bad," should get awful mad when they take this pinch, but not sneeze.

Where priests exhort people as they do, to give glory to God by confessing their sins before the world as a first step toward repentance and forgiveness, and people are found silly enough to do so, and do confess to crimes that ought to send them to hell, if not to the penitentiary (their own words for it), why do they not take them out and stone them to death, and put their effects into the treasury of the Lord, as Joshua did in the case of poor, cheated Achan (Josh. 6:22-25)? With this pinch of snuff, priests should mix a few grains of the laws of civilized nations, when if they do not let an awful sneeze they had better resort to Dr. Marshall.

If the only person whom God would condescend to save among the people of Jericho, was an harlot (Josh. 6:22-25), why should priests consider it dishonoring God for them to officiate at the funeral of a Maud Merrill? If Rahab, the prostitute, could make vicarious atonement for father and mother, brothers and sisters, and even her cats and dogs, by entertaining in a business way the sneaking spies of the Lord in Jericho, with what pretense of consistency can priests refuse the offices of common decency to modern Rahabs, for similar entertainments in New York or Chicago? The number of times that it will be in order for priests to sneeze right here, will depend on the degrees of holiness they have attained. When the police of our cities make descents upon, and break up those dens of infamy, as they sometimes do, why do not our priests claim that their vessels of gold, of silver and of iron should go into the treasury of the Lord, as in the days when Moses, Joshua and Company run the legal machine? I will answer this question. Simply because they can't get them, that is all. An effort not to sneeze here, might produce ludicrous results on the part of the young, ungarded preachers, so they had better let it sneeze.

When some Godless sinner goes out to hunt on the Sabbath-day, and by some accidental discharge of his gun, blows off a part of his upper chin; or when some foolish fellow has read in the Bible, the word of God, to the effect that he might spend his money for whatsoever his soul lusteth after, for wine or for strong drink, or whatever his soul desireth, and has spent a night in a drunken debauch, and wakes in the morning with a raging headache, why do our priests not go to such with the consoling reminder, that the Lord loveth whom he chasteneth, as they do to thousands of others who have brought suffering upon themselves by carelessness and violated laws of nature? Christians may sneeze all around from this out.

Pinches of Snuff from the other box, for the special benefit of Christ-in-the-Constitution Christians, who will find it pretty good sneezing all around here.

Christian priests base their proofs of Christ's divinity upon his power to do miracles, and require that mankind shall worship him as God, because he did these mighty works. If doing miracles is evidence that Christ was God, is it not just as clearly proven that the disciples were God's also? How can the performance of miracles prove one person a God, and not prove all persons Gods who do even greater miracles? Christ was God, because he had power on earth to forgive sins. Peter had power on earth to forgive sins, (Matthew 16:19) Is Peter thereby proven a God? Christ was God, because he cast out devils. The sons of the Pharisees cast out devils (Luke 10:19). Were the mothers of these sons mothers of so many Gods? If so, Oh, sainted Mary, where are your laurels in so unbegottenly begetting a God? You are no longer the Mother Laureate of Gods, certainly.

Christ was God because devils were subject unto him. Devils were subject to the seventy disciples. Were these seventy all gods, and if so, where are the seventy virgins who begot them unbegottenly?

Priests say that the followers of Christ cast out devils and did miracles by the power of Christ, but Christ says that they did or were to do it, by the power of their own faith. Which is right? If the disciples did miracles by borrowed power, what proof is there that Christ did not the same, hence, where is the evidence of his divinity in all this? Is it evidence that Christ was the meek and lowly one because he claimed to himself the credit for all that his followers did; or is it proof that he was an egotistical pretender and meanly selfish withal? Why will people glorify, as a God in Christ, that which they condemn as criminal in their fellow men—viz: prevarication, deception and falsehood? Why will people believe in Christ's divinity on the authority of the prophets, when he, himself, called his disciples fools and slow of heart to believe all that the prophets have spoken (Luke 24:25)? If the prophets spoke some lies, what proofs that they spoke any truth? Priests will find a chance to sneeze here.

When Christians, those who have been well drilled in Sabbath-schools, are told that they could not live up to the teachings and examples of the Bible, in any civilized country, and escape the penitentiary or the gallows, they say, Oh, but there has been a new dispensation; the New Testament is our guide. Now we ask to have that Christian pointed out to us, who, when a man took his coat, gave him his cloak also; that Christian, who, when struck on one cheek turned the other, also; that Christian, who, when a man forced him to go one mile, willingly went two; that Christian, who does not exhibit fear of them that kill the body, by putting locks on his doors, and, when living in cities, by willingly paying taxes for night-watchmen on the streets; that Christian, who always gives to those who ask, and never turns from those who would borrow of him; that Christian who loves those who wrong him; that Christian who left home, wife and children, not to run off with another man's wife, but to follow Christ; that Christian who sold all that he had and gave it to the poor; that respectable Christian who takes no thought for to-morrow, what he shall eat, what he shall drink, or what he shall put on; that Christian, who, if a man thirty-three years old, in good health, should come wooing a marriageable daughter, and boasts that he had not where to lay his head nor hers; had not been as provident as the foxes and fowls, but had spent his years roaming over the country playing tricks of jugglery for the amusement of vagabond fishermen, I say, point out that Christian who would not tell such a man to be gone, that he was a shiftless dog. Point out that Christian,

who ever lived up to the teachings and examples of the founder of this New Dispensation of utter impossibilities.

There were a few people, called Second Adventists, who tried to live up to the teachings of Christ, and sold all that they had and gave to the poor, but all such were treated as lunatics by their Christian friends, and legal guardians were appointed over them. Others abandoned wives and children and went bawling about the country for Christ's sake, but such were arrested by legal processes and made to provide for their families. Men have been so filled with holy laziness, that they took no thought for the morrow, but such were arrested everywhere as vagrant and vagabonds of the first class; all this, too, in a land where laws and society are founded on Testament principles. Bah! what nonsense priests can make people believe and talk. Let us sneeze.

Sioux City, Iowa.

Children's Progressive Lyceums.

The officers of the Children's Progressive Lyceums, everywhere throughout the world, will confer a great favor on the publisher of the forthcoming *LITTLE BOUQUET* by immediately sending a full report—first, of the name and date of organization; second, the names of principal officers and numbers of members; third, time and place of meeting.

No time should be lost in forwarding such reports, otherwise they can not be published in the first number of the above-named magazine.

Address *LITTLE BOUQUET*, corner of Adams Street and Fifth Avenue, Chicago.

Notice of Mass-meeting.

BRO. JONES.—Please give, as early as possible, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sunday 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

Yours, etc., G. W. KATES.
Cincinnati, Ohio, April 2d.

One Box Only, Usually Weans from all Desire for Tobacco.

MRS. A. H. ROBINSON, Chicago, Illinois.—Having for forty five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased twenty-five pounds. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc.,
M. C. MOODY.
Hamilton, Caldwell County, Mo., March 19, 1873

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that *THE LITTLE BOUQUET* will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address *LITTLE BOUQUET*, corner of Fifth Avenue and Adams street, Chicago.

Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speaker who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st., New Orleans, La.

Art and Science.

The comprehension of these subjects involves a study of all that was, is, or is to be. Nature herself is the science of art; and art of science, underlying all the faculties and powers of the human mind; nor can we improve the one nor be improved by the other, without a study and knowledge of both. It has been properly said, art and science now include what "were recondite and mysterious" a few years ago. The recent gravities of Philosophy are now as the play-things of children. Yet the onward demands of duty call for the greatest watchfulness, activity and care from those who would keep pace with the onward march of art and science. Time is all the more precious, and opportunity the more acceptable, to those who in thus living to learn, learn how to live in return, and thus soonest learn the true aims, ends and philosophy of living. Comparatively, time is short, science is long. Narrow, one-sided views are passing with the other refuse chaff of this most wonderful error-consuming of all revolutionary ages. It is unnecessary now to amplify on the civilizing harmony of the arts and sciences, even our "boy men" and "girl women" are wont to mount their "high chairs," and practice art and science, because the demands of time and occasion have made them popular.

The mechanic's art, as a general thing, are the achievement of an understanding of the rational, of the co-operative or artful combinations of law in the premises. The fine arts, however, seem to be a result of the combination of curious and suggestive facts under the plastic impress and jurisdiction of intuition.

The mechanical arts throw, as it were, an illumination along their wondrous pathway that but foreshadows and leads the advance of the fine arts.

The arts and sciences had their birth in the opening morning of time, directed not only to the maintenance of life, but to the purposes of worship, self-control, protection, government and advancement. It has been suggested that the first aims and achievement of art were opened among the implements of hunting, fishing, skin-dressing, of warfare, and the still more gentle appliances of shepherd pursuits. And then, upon the higher agencies devised for the perfection of habitations, literature, learning and law, thus passing onward and upward, degree by degree, higher and higher in the infinite scale of progressive discovery and achievement, to the present age and generation. All of these steps in the pathway of progress are curious, interesting and instructive, and serve to raise and purify the minds of those who study them.

Aside from the structure of the fabric of apparel, from the cotton and flax that grew upon the Nile, and the skins used for purposes of protecting the form rather than the vicissitudes of temperature than display, of which we know but little, we come to the art of building, the memoranda of which remain behind, and testify of themselves, as existent at a period beyond the memory of man. Among other countries of the East, Abyssinia alone presents over two hundred pyramids, from eighty to one hundred and fifty and two hundred feet high, generally supposed to be the monumental tomb stones of the departed. It is supposed they were as much the result of labor husbanded from wilder pursuits of war, to occupy the ever-acting and laboring mind of the masses, as to gratify the ambition of kings, or commemorate any of the more particular crimes or achievements of antiquity. Straws show the course of the current. "David, a warrior, could not build a temple, which Solomon, a peaceable king, did build."

These public labors, as well as many achievements of retiring modesty and merit were, it seems, rewarded with public renown, and sometimes with divine honors.

The mythical fable of "Vulcan," supposed to have originated in the fact that some ingenious Smith who, in retracing, had excelled in the construction and tempering of tools, or perhaps, implements of warfare, having been sought out and rewarded with divine honors, and given a most lovely daughter in marriage, and that he, Vulcan, gave her from the realms of his structural genius, the "Cestus" as a belt, for a bridal present, is all very pretty. Yet we spoil the supposed Greek fancy when we step a few paces beyond, and show that the idea was strictly a Brahmin one, and was an allegory, showing the nature, character and powers of combustion or fire as an agency used in the primitive achievement of the arts and sciences. This we infer from the verse respecting the "Cestus," and reading thus:

"In it lives every art and every charm,
To win the wisest and the coldest warm;
Fond love, the gentle vow, the gay desire,
The kind deceit, the still reviving fire.
Persuasive speech, and still more persuasive sighs,
Silence that speaks, and eloquence of eyes."

The arts seem to have existed and advanced considerably before the invention or use of letters. The first evidence we have of letters are the hieroglyphs and signification attached to them, hence we infer from the facts in the premises, that letters were in use during the pyramid ages (imperfectly of course), and entered into the formation and force of the languages, dialects and provincialisms then in use.

Advancing to the days of Greece, whose most direct and affinitive importations were from India, we find that our architecture and sculpture have never been surpassed, if equaled even now. And it is from these times we may date the practical refinement of genius, sense and sensation. To be a savage amid the arts, architecture and sequent requirements of Greece would have violated harmony and affinity, and in this connection we may mention the evident fact that the Greeks modelled nearly all the gods after the Homeric measures, drawn from the Ramayanas of primitive India in his Iliad. Even the Hebrews, who, as we have shown before, who drew their ideals, their everyday lore, and opinions from India, were, as to date, if not in merit, considerably ahead of the Greeks, for we find, during Solomon's reign, that he sends King Hiram a man; "the son of a man skillful to work in gold, in silver, brass, iron and stone; and in timber, in purple, in blue, in fine linen and crimson; and also in fine engraving, and fluting out devices put to him by the most cunning men."

With the decay of Grecian arts decayed the mortal stamina on which they rested, and left open room, space and opportunity, for the warlike barbarism and sequent ruin that followed. The dignity of manhood, and genial courtesies of life passed as with the first boric blast of dire revolutions approaching storm, and save, in their artistic forms, which, as manifestations can never die, Greece, the polite, spirit-breathing, artistic Greece, passed away, when

brute force took the sway, and directed the dark eventual destiny of nations.

Passing through a long lapse of years, to the ninth century, we find Arabia had her temple of Arts and Sciences illuminated with her ten thousand lamps, amid the almost total darkness of surrounding barbarism. Yet their enthusiasm and fancy outstripped good taste and consistency almost as much as mother Grundy's popular enthusiasm and fancy outstrips the common-sense considerations, of even this age and generation.

One of their achievements (Arabian), that of distillation of the spiritual from all grades of elaborative growth products (material), though serving but to stimulate the outer man, still seems to remain as an abiding spirit in the midst, and as most other evils (so called) seem most likely to be remembered and perpetuated.

The art of Printing, which followed in the fifteenth century, was, as all are aware, one of the paramount achievements of man, commanding, as it did, the chosen union of the arts, sciences, literature and song, and standing on the Eastern field as a bow of promise, that the ultimate light of the West should come. This art (Printing), so much abused and perverted of late, was the first and greatest to harmonize the world, span the planes of space, and navigate the limitless waters of oceanic thought. But a few years elapsed after the practical introduction of this art until the world was in a measure supplied with great and useful books. The enterprise of Europe seemed alive with the renewed ambitions of purpose; the green leaves and buds of thought put forth anew the blooms and fruits of intellectual measure come forth over the refreshed face of hope's endless spring of promise, and the spirits around rejoiced at the incoming future, that should, though at the cost of the sorest sickness of fundamental revolution, ultimately re-illuminate and re-generate the world, and plant the bright banner of progress over the graves of the obdurate assumes of ignorance, bigotry and superstition.

Continued after continent, led by the interior pulse of the ruling genius of their respective nations, come blooming forth in all the freshness of Spring on the great sensorial plane of universal thought. And though we are now passing neath the dark bodings of the greatest of all revolutions at hand, when it passes, then all will be a thousand fold more bright and lovely again.

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For the benefit of those who have good sense enough to wish to rid themselves of the filthy and pernicious habit of using tobacco, we publish the following letter:

Mrs. A. H. Robinson—Dear Sister:—I sit down to throw in my testimony with the rest. I have used tobacco twenty-five years. The appetite for it was hereditary, and I felt lost without it. I found that it was destroying my health, and driving me blind, and as heretofore I could not stop its use without longing for it, especially when I saw anybody using it, I sent you two dollars, procured a box of your Tobacco Antidote, and am now, after using one box, entirely free from its use. I can sit down in a room where the pipe and tobacco-box are passed around, and all partaking of it, and not feel moved to take a chew, or to smoke a pipe. I am thankful I have got rid of the obnoxious weed, for my health is better, my eyes are now well, and I begin to feel like a new man. I shall try to persuade others to do as I have done, and thus I may act as an agent in the case.

Very respectfully, yours, &c.,

W. W. PORTER.

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TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEERER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

For sale at this office. \$2.00 per box. Send free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

Agents wanted.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalsatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.]

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. I have tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Avenue, Chicago, as a last resort—or, rather, to please my wife. I am asked.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably all over my head, and here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and pliable as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

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—O—

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief. In curable cases, the facility with which the spirits controlling her, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Terms.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper, stationery, and postage.

N.B.—Mrs. ROBINSON never give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with,

SEE notice of the call of the Convention to meet at Cincinnati, Ohio.

THE MORNING STAR is a new Spiritual monthly, published by G. McConally, at Lima, Ohio.

MRS. L. H. COWLES, semi-conscious trance, and inspirational speaker, will answer calls to lecture. Address her at Clyde, Ohio.

A spiritual meeting will be held at Nunica, Mich., the 10th and 11th of May. Mrs. Pearsol is engaged as speaker.

D. W. HULL is in Butler, Ind. He has been stirring up the dry bones of Old Orthodoxy in various parts of Indiana lately.

DR. J. C. TAYLOR, of West Liberty, Ohio, is working energetically to create an interest in Spiritualism in this State.

BRITTON'S JOURNAL. Number two of this Quarterly just came to hand, containing a large amount of varied and interesting matter, the perusal of which can not fail to impart benefit.

SOCIETIES desiring the services of Dr. D. P. Kayner, of St. Charles, Ill., the coming season, should correspond with him as soon as possible with reference thereto. Dr. Kayner is an able and successful lecturer, and a reliable clairvoyant, and should be kept constantly employed.

ANDREW COHOON, of South Cottonwood, Salt Lake Co., Utah, has our sincere thanks for patronage and exertions to circulate the RELIGIO-PHILOSOPHICAL JOURNAL. He will, we trust, see that hundreds of the youth and children of Utah have the perusal of the LITTLE BOUQUET.

THE Thirteenth Biennial report of the trustees, superintendent and treasurer of the Illinois State Hospital for the Insane, at Jacksonville, has been received. It is a full report of the condition of that institution, and shows that great progress is being made in the comfort and treatment of those whose reason is temporarily dethroned.

N. FRANK WHITE speaks at Breedsville, Mich., and vicinity, at Conventions, etc., until the third Sunday in May, when he comes to this city to fill a two months engagement. Will, during that time, lecture evenings, if desired, in Central and Northern Ill., and Southern Wisconsin. Applications should be made to him at once. Address him at Breedsville, Mich.

LITTELL'S LIVING AGE.—Three serials are now in course of publication in the *Living Age*, one by Mrs. Oliphant, one by the author of that charming story "Dorothy Fox," and one by Lord Lytton, author of "The Last Days of Pompeii," "My Novel," "The Caxtons," etc. The numbers for April 12th and 19th, contain noteworthy articles. Littell & Gay, Boston, Publishers.

DR. R. R. DOWD is stopping temporarily in Chicago, where he has formed a class to develop Clairvoyance. He has an unfailing method by which he unfolds the Spiritual vision, and will devote his whole time in traveling and forming classes for that purpose, during the Summer. Those who wish to unfold the latent powers of the mind should correspond with him. He will also heal the sick where he may go, on the Hotchkissian principle. He is a pupil of the celebrated Snapping Doctor, William Hotchkiss, of St. Louis, Mo. Dr. Dowd's address is Davis Station, Winnebago County, Illinois.

City Entertainments.

[For the week ending, April 26th, 1873.]

AIKEN'S THEATRE.—Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. Last week of the inimitable comedian, Mr. Stuart Robson. Every evening until further notice, also at the Wednesday matinee, Stuart Robson in his interesting conception of Wilkins Micawber, in Dickens' charming romance entitled Little Em'ly. Mr. McKee Rankin and Miss Kitty Blanchard as Uriah Keep and Rose Dartle.

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Engagement of the popular actor, Mr. Mark Smith, who will appear on Monday Evening, April 21, and every evening until further notice, and Saturday matinee, as Jaques Fauvel, in the new emotional and picturesque play entitled One Hundred Years Old, as played for over two months at the Union Square Theatre, New York.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday, April 21, during the week and at the matinees, grand double bill—Comedy and Farce. The wonderful Parisian sensation, Alix, and John Dillon in the new farce, Turn Him Out. Friday evening, April 25, complimentary benefit to Messrs. Blaisdell and Padgett, Associate Managers, on which occasion will be produced, for this night only, the Ticket-of-leave Man.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. A monster bill of fun. Great success of Ed. Marble's burlesque of Romeo and Juliet. Mackin and Wilson in their new songs and dances. The Modoc War. The Three Graces. New Vocal Quartet. Quiet Lodgings.

Hair Can be Restored to Bald Heads; and the Appetite for Tobacco can be Cured.

MRS. A. H. ROBINSON.—Send me the worth of the enclosed in Tobacco Antidote. What you sent me before, is all sold, and had the desired effect in every case but one, and that I consider his fault. The Hair Restorative you sent me has started the hair to growing on my head. I think another bottle will do the work, which please send me.

Respectfully yours,

J. A. SNODGRASS.

Redding, Iowa.

The Biography of Mrs. J. H. Conant.

This truly wonderful book—which in clear and comprehensive style presents to the world of readers a history of the strange and varied experiences encountered from childhood to the present hour by the renowned medium above mentioned—is put forth in elegant style by William White & Co., 14 Hanover street, Boston, Mass.

Those who would know of the trials and bitter experiences which, thorn-like, line the pathway along the mediumistic Calvary—and those also who would sense, in a certain degree at least, the first fresh breeze of the infinite springtime of rejuvenating reward for labors done that flows into the receptive souls of truth's workers, though the bodily powers may be abated and the physical eye grow dim—should read this plain, unvarnished tale of one who, halting in the red autumn sunset of life (while even yet young in years), is cheered by the retrospect of fields rich with waving harvests of spiritual good and advancement, which shall find reapers in at least another generation of humanity.

Read the announcement on our eighth page, and circulate the book, for wherever it goes it will carry with it an aroma of purity—an example teaching higher uses for the life that now is, and a grand prophecy of that which is to be—*Banner of Light*.

The above entitled book should be in the hands of every Spiritualist. Send for it and read it, then lend it to your neighbors to read, and not to lay away upon the shelf. For sale at this office. Address S. S. Jones, Adams St. and Fifth Ave., Chicago. Price \$1.50. Postage 18 cents.

Spiritistic Fraud.

[From the Boston Investigator.]

A friend thinks that the following paragraph and his comments upon it should be published, as both together may help to expose "ways that are dark and tricks that are vain," and as this is a good object we comply, of course—

The committee appointed by the New York Society of Spiritualists for the detection and exposure of fraudulent "mediums" are still at work. There was great excitement at the Spiritualists' meeting on Sunday, in consequence of a report made by the committee of the result of their labors. The committee say that a well-known "medium" (Mansfield) in this city, who advertises extensively in a Boston Spiritistic publication, is guilty of downright fraud. —[*Boston Journal*, N. Y. Special.]

EDITOR OF THE INVESTIGATOR.—The above report would answer as well for Boston as New York. A similar investigation is going on here and has been for several Sunday evenings past, charging here as there, "downright fraud" upon a noted medium. Spiritists divided against themselves must fall. In the meeting, here, having been present, the charges made by a disaffected Spiritist against a medium are such as I have ever made and yourself also if I do not err, to wit, that mediums are not trustworthy.

It is singular that these wonderful Liberalists, so called—should have expelled two distinguished Liberal gentlemen, from their meeting who were members, one of them a differing Spiritist, each having paid his fee to become so, both of them long and well-known to yourself, Mr. Editor. It would seem that a link of the chain that had united Modern Spiritists and Atheists is now broken, thus sundering Spiritism from Atheism. How is this, Mr. Editor? Is it not so? *Nous verrons*.

AN INTERESTED OBSERVER.

Boston, March 31, 1873.

Our correspondent, who, we perceive, is disposed to "try the spirits," says, "*Nous verrons*,"—we will see. That is fair, and so our motto in the investigation of this as other matters is, "*Nunquam non paratus*"—always ready, never unprepared. Now if "Spiritists divided against themselves must fall," so must Christians, who are still more divided—hence that argument is quite as applicable to the latter as to the former. But, says our friend, "mediums are not trustworthy." Just so, when they presume to speak of disembodied spirits, who have no existence, as it seems to us, except in imagination. But if mediums are not trustworthy, it hardly follows that all of them deliberately and intentionally falsify. The amount of it is, they are honestly mistaken, deceived, and deluded—at least some of them, just as our Christian friend is, when he expatiates on the joys of another world of which he knows no more than the untrustworthy mediums whom he rebukes for their presumption. He must try to be charitable, of long suffering, and slow to wrath—as we are.

Secondly, if the Spiritists (why not be courteous enough to call them by the name they have adopted, *Spiritualists*) are exposing fraudulent mediums, it is a meritorious action, and deserves praise rather than sarcasm. Don't it? We are afraid that our friend is more censorious than appreciative on this point. And as for the expulsion of the persons referred to, it is no just cause for complaint. Every Society does that thing whenever any of its members become refractory; and why call it "singular" and sneer at the Spiritualists as "wonderful Liberalists" when they follow a universal custom?

Thirdly, our friend intimates that Spiritualists and Atheists are about to be disunited, implying that there is or was a union between them. If he means an identity of sentiment, he is mistaken; if of liberality, he is correct. Atheists are liberal, so are Spiritualists; and if we had any doubt of the latter in regard to this point, the remembrance of the fact that they have spoken fifty times to Spiritual Societies at their request, would satisfy us of their thorough liberality. We hope and expect that this praiseworthy union for the promotion of Liberal ideas, which is highly honorable to both parties, will continue and be strengthened.

We are pleased to observe the liberal sentiment that so often outcrops in the editorials of the *Boston Investigator*.

On the contrary some of the correspondents of that journal are in narrow, contracted bigotry, not a whit behind the most contemptible egotists of the old theological schools.

We publish the foregoing article with the comments of the editor, to show our readers the contrast between editor and correspondent. Those who are accustomed to reading the *Boston Investigator*, are aware of the fact that similar marked contrasts are observable in its every issue.

Query, why does that old and editorially well conducted paper allow space to so many correspondents that never have a sensible thought in their heads, to say nothing of ever giving utterance to one?

MRS. M. J. WILCOXSON is in Colorado, and may be addressed in care of A. Rooney, Esq., at Golden, Col., till further notice. She will answer calls to lecture in the Territory during the coming season.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Across the River.

BY LUCY LARCOM.

When for me the silent oar
Parts the silent river,
And I stand upon the shore
Of the strange Forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?

'Mid the crowd that come to meet,
Spirits sin-forgiven—
Listening to their echoing feet
Down the streets of heaven—
Shall I know a footsteps near,
That I listen—wait for here?

Then will one approach the brink,
With a hand extended,
One whose thoughts I loved to think
Ere the veil was rended,
Saying, "Welcome! we have died,
And again are side by side?"

Saying, "I will go with thee,
That thou be not lonely,
To yon hill of mystery;
I have waited only
Until now, to climb with thee
Yonder hills of mystery!"

Can the bonds that make us here
Know ourselves immortal,
Drop away, like foliage sear,
At life's inner portal?
What is holiest below
Must forever live and grow.

I shall love the angels well,
After I have found them
In the mansions where they dwell,
With the glory 'round them.
But at first, without surprise,
Let me look in human eyes.

Step by step our feet must go
Up the holy mountain;
Drop by drop within us flow
Life's unfailing fountain.
Angels sing with crowns that burn;
We shall have a song to learn.

He who on our earthly path
Bids us help each other—
Who his Well-beloved hath
Made our Elder Brother—
Will but clasp the chain of love
Closer, when we meet above.

Man's Spiritual and Physical Bodies— Their Relation to each other in Health and Disease—Personal Experience in Clairvoyance—Number 2.

We were speaking of the relations of the spiritual and physical hearts. Those who have suffered from palpitation of the heart, will realize the force of our comparison, and something of the truth of our statements. There is a trinity in man's system without which he can not live; the heart, the brain, and the lungs; and whenever there is a certain amount of inharmoniousness between the spiritual and the physical, of either of these organs, so that the spiritual loses the control, even for a very brief time, death, or its separation ensues. Sudden deaths from this cause are very common.

The same beautiful double nature exists in the lungs, the spiritual and physical working either harmoniously or otherwise. Where tubercular deposits, which result in consumption exist, we have frequently seen that this condition prevented the physical from acting harmoniously with the spiritual.

There is a peculiarity in this disease, which is generally gradual in its progress, that the spiritual frequently gains a temporary ascendancy and control over the physical, and there is a feeling common to this class of patients even when they are near to the dissolution of the two bodies, which expresses itself in the well-known words, "I feel better to-day." At last, however, the power of the spiritual to hold the physical and keep it to its work, is gone and the separation called death takes place. The highest and most perfect portions of the human system, are the brain and nervous system, and here the most wonderful and beautiful duplicate action takes place. It is the function of the spiritual brain to perceive, and the spiritual brain to think, and the clearness with which the external organs will express the perception or the thought depends upon the harmony that exists between the spiritual and physical systems, as well as the perfection of development of these.

Man is a spiritual being, has innate ideas, and is capable of receiving ideas from other spiritual beings, either in or out of the form; these are dependent on the conditions of the organs, some persons having much greater power in both these directions than others, and when looking at the spiritual brain, clairvoyantly, we can readily discern different conditions. T. L. Harris said, many years ago, in looking at the brain of an imbecile person "I see it like a very fine and beautiful honeycomb with regular cells, but they seem to be empty;" then turning to an intelligent child, he remarked, "I see the same kind of structure here but it is full and like a honeycomb filled with honey." In all these departments, there is a mutual and reciprocal action between the spiritual and the physical systems and favorable conditions for one are always reflected upon the other and the reverse; but there is no other part of the system in which this is so strikingly illustrated to the clairvoyant vision as in the brain when it is in action, either in forming thoughts or collecting ideas from around it in the great reservoir of mentality, or from individual spirits who have done this. There is a peculiar light which emanates in radiating lines from it, and if the thought or idea be one that the seer can comprehend, it may be seen and understood in that light.

The spiritual brain has two modes of communicating, one to those upon or above its own plane of thought, which is a silent transmission of ideas; the other which reaches to those below it, is by gestures and language. Mind-reading is a well established fact, but it only extends to those who are nearly upon the same plane. Knowledge is power in every department of life, but in none more conspicuously than in the fact of man's two-fold nature. Almost all the mysterious phenomena of life which have hitherto baffled man's investigation, may be understood when this subject is comprehended.

The phenomenon of sleep consists in a partial abstraction of the spiritual from the physical. Dreams are the result of a more or less perfect recollection of the action of the spirit while thus separated from the body; of course they are very much modified by the condition of the body, but their clearness depends upon

mediumistic development, as we shall see.

Insanity is a common result of the imperfect control of the spiritual over the physical brain, and is frequently the result of obsession, by which we mean the control of ignorant and undeveloped spirits, who cause much suffering to mankind, and there are few more important lessons for us to learn than that we should do all that we can to prevent imperfect and undeveloped spirits from passing out of the form as they invariably react upon humanity within it.

Mediumship in all its forms results from the fact that the spirit within gives place to those around it to a greater or less extent. For instance the spirit of a rapping medium is so far displaced from its control of the body, that the electrical convulsions peculiar to that body can be directed not only for the production of sounds, but that these shall be produced in such an orderly manner as to convey intelligence, which is the distinguishing characteristic of Modern Spiritualism. The same is true of the tipping medium, and of all other forms of mediumship in which the control increases from the lowest form up to a total and absolute unconsciousness in which a spirit having displaced the resident for a time, takes complete control of the body, and gives its own manifestations, modified somewhat, however, by the peculiarities of the body used as an instrument.

The development of mediumship consists in training the spiritual powers so that they may separate themselves temporarily from the physical. There are many conditions that favor this: First, a desire on the part of the individual, which will promote it directly by its action, and indirectly by leading to the observance of the necessary rules. Although such a desire may promote the development of mediumship, yet it is not necessary since many have been developed without any desire on their part, and even against their wishes.

Second, normal, healthy conditions, although disease has in many instances tended to this separation of the spiritual from the physical, which constitutes mediumship, and there are individuals who only exhibit mediumistic powers when they are out of health, yet it is a well established fact that the highest and most perfect forms of mediumship, are not only consistent with, but result from, the very best conditions of health or harmony between the two systems.

Third, A good moral life is essential to the highest form of mediumship, although there are many mediums who are not on this plane, but their mediumship is imperfect in proportion to their undeveloped conditions, though this is no excuse for it.

We have said desire promotes the development of mediumship by leading persons to observe the rules which facilitate this. As each individual has some peculiarities in the system, the first rule we present is: Be careful; follow closely whatever gives consciousness of an increase of spiritual power in any direction, and attend regularly to this. It may be sitting alone quietly, singing or reading; it may be the association with certain individuals either in circles or otherwise. There should be a constant effort to hold fast that which is already attained; for this purpose regularity of habits and especial and conscientious observance of your contracts to meet the spirits at particular and specified times and places. The associations with congenial mediums is often a great advantage, and there should be care in following out the directions that may be given through these, and when you begin to distinguish spiritual impressions from your own, reason with the spirits as with mortals; talk to them face to face as friends and companions, and if they convince you that that which they impress you to do, is right and proper, do it without hesitation, always exercising your own judgment.

Much folly and fanaticism has been exhibited by mediums from a blind observance of crude impressions which were not in accordance with their own judgment and common sense.

Brother and sister mediums, all over the land, let us endeavor to realize that we are responsible for our own acts and resolve that we will only do that which appears to us clearly to be right. We present the foregoing thoughts for your serious consideration in the hope that as you turn them over in the lines of your own experience, they may be to you, as they have been to us, a comfort and strength. The creed which we would give to the world, is short and plain, but at the same time we believe it covers the whole ground; it is, To be good, and to do good.

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"TRUTH IS MIGHTY AND WILL PREVAIL."

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CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Dr. Henry P. Ely.

The following manifestations and communications furnish very remarkable evidence of the truth of spirit-communion as well as a strong proof of the life beyond. On Tuesday evening, January 7th, 1873, Mr. Henry J. Budd, of Mount Holly, N. J., one of the directors of the Mount Holly, Lumberton, and Medford Railroad, of Burlington Co., N. J., was present at a circle held in the office of Dr. Jack, at 812 North Tenth Street, Philadelphia, Pa. [Several others whose names it is not necessary to give were also present.] Ogarretta, the doctor's Indian guide, during the progress of the circle, commenced a very unusual operation, which consisted of an effort, and the accompanying motions of digging a grave upon the floor, and then going through the Indian ceremony of wrapping a body and covering it in the grave. She then turned to Mr. Budd, and said: "that one of his friends would pass away in a few days of congestion of the brain, and that friend was the President of their railroad, Dr. Ely." Mr. B. replied "that he was very sick, but he did not expect that he was to be taken away suddenly." On Thursday, Jan. 9th, at 3 o'clock, A. M., Dr. Ely passed away. The same day Mr. B. came to Philadelphia to Dr. Jack's office, but resolved in his own mind not to inform any one of the death of the President of the Railroad, in order to test whether anything would be said by the medium's spirit friends about the occurrence. He invited the medium to go home with him to Mount Holly, and when they were going on the 64 P. M. train between Camden and Mount Holly on the Camden and Burlington county railroad, the medium was impressed to say to Mr. Budd that a spirit was present; then Ogarretta the medium's Indian guide came to him and said while the medium was entranced that "the spirit was Dr. Ely, and that he died this morning, and that his funeral would take place at 12 o'clock on the next Monday."

On Tuesday, Jan. 14th, Mr. Budd again called at the medium's office, and had an interview with Dr. Ely through the medium, and he received satisfactory evidence as to the identity of the spirit being the individual he claimed to be.

Thursday, Jan. 16th, Mr. Budd again received another communication in which the evidence of Dr. Ely's identity was very satisfactory to him. He was advised to "take warning from the sudden departure of myself, and have your business papers and matters prepared for death at any time, as I was in the habit of putting things off and my vocal organs became paralyzed so that I could not express myself." This communication was correct and good evidence of his identity.

Monday, Jan. 20th, Barclay Haines, of Hainesport, N. J., a director on the same railroad, and also the elected President and successor in office to the deceased President Ely, was dining with Mr. Budd in Philadelphia when he incidentally remarked "that the night before the death of Dr. Ely, three distinct, loud raps came upon the head board of his bed, and that his wife also heard them, and that they were heard by his daughter who occupied an adjoining room." He then added that "such things never happened in his house before, that he knew of."

Mr. Budd then said, "Mr. Haines I can take you where you can talk right to Dr. Ely." Mr. H. replied, "I'll go right along with you." They then both started together for Dr. Jack's office and finding the Doctor in, they requested a private sitting, which was given them with the following result: As soon as they had seated themselves around the table the medium said, "I feel a severe burning sensation on the wrist of my right arm. Mr. H. will you place your hand upon my wrist." Mr. H. complied by placing his hand upon the medium's wrist for about five minutes, and upon withdrawing it he discovered that the name Dr. H. P. Ely was distinct and clear, in large raised, red letters in Dr. Ely's own peculiar style of signature, which was well known to both of them. After a few minutes longer waiting, the table commenced tipping toward Mr. Haines, and answered correctly both oral and mental questions put by him. Then a series of rappings and scratchings were heard very distinctly underneath the cover of the table, while all their hands were perfectly passive and resting on the top. A number of questions were correctly answered by the raps. The table then commenced moving backward and forward in different directions. Then it was twice turned over upon its side upon the floor. Mr. H. then received several personal tests for himself as well as the names of Commodore Stockton and Judge Burr, friends of his who he passed away.

Mr. Haines and the medium then took a double folding slate without any writing upon it, and placing a small piece of pencil inside the slate, closed it, and pressed it up against the under side of the table, while they held it firmly in their hands. In a very short time they heard distinctly a noise as though some power was moving the pencil upon the slate, as if in the act of writing. When the scratching noise ceased, they opened the folds of the slate, and behold the name Dr. H. P. Ely was written on the under slate in exactly the same style of handwriting as the name on the arm. They called me into the office, and stated what had been done, and I found upon examination that the name upon the arm and the one upon the slate were seemingly a perfect fac simile of each other. They both informed me that the peculiar style of finishing the signature was very characteristic of Dr. Ely's style.

Dr. Ely resided at Medford, N. Y., and belonged to the Society of Friends. He was also an old school physician in practice in that place, as well as President of the railroad as before mentioned. Barclay Haines, now President of the board of Directors, of that railroad, also belongs to the Society of Friends. He is an influential man in political circles in New Jersey. Henry J. Budd, a Director on the same road, stated to me the facts as given above; he resides at Mount Holly, N. J. The position and standing of all these persons, will give some simple tests and manifestations an influence and power for the spread of the truths of spirit communion, which can now scarcely be realized. These facts will go forth like a thunderbolt to spread truth just where it is badly needed. The truths of immortality are mighty and must prevail.

The Banner of Light—Its Past, Present, and Future.

[From the Banner of Light.]

We open to-day the Thirty-third Volume of the *Banner of Light*, the oldest periodical devoted to Modern Spiritualism in the world. Its

career thus far, our readers are well aware, has been an eventful one. It was established at the behest of the spirit-world. A band of spirits assured us that the time had come for inaugurating such a journal, and that we had been selected, from among many mortals, to do our part in carrying on the work. They assured us, also, that we would be opposed in every direction, but, if faithful to them, we should triumph over all oppositions. Promising that we would serve them with faithfulness and to the best of our ability, they bade us issue a prospectus at once, which we accordingly did, in the following language:

PROSPECTUS.

It has become necessary for Spiritualism to reveal itself to man by all the appliances and agencies that can operate upon the human mind. The mediums do their work; but, in the main, they influence only the individual who in each instance is addressed, and other agencies are wanted whereby the mind and the souls of the millions can be reached at once, and they be induced to consider the great revelation which is now being made to the world. This being the case, it is deemed expedient and important to establish a newspaper which shall, in point of character, ability, and typographical appearance, commend itself to all, and satisfy the want that is now experienced. The spiritual manifestations, now being developed, demand a vehicle of communication which all will respect; and the faster that good organs are multiplied, the better it will be for man and truth. While the world has sheets innumerable, advocating schemes of darkness, and the perishing interests of time, it is important, nay, indispensable, that truth should have its journals, also, equal in point of mental and typographical merit to any which shall plead and set forth the demands and developments of eternity.

Entertaining these views, it is proposed to publish, at an early day, in the city of Boston, a weekly paper, to be called "*The Banner of Light*." As the name partially indicates, it will be the object of the paper to set forth the marvels, mysteries, and immortal truths of Spiritualism; to make known to all by whom it shall be read, the great things which are now being done in the Spirit-Land for the education, development, and progress of man; and to open to him so much of the future as is expedient for his welfare and happiness. After ages of spiritual blindness and degradation, the human race have reached a point where all opinions, tenets, and dogmas do not satisfy the cravings of the immortal soul; and the brilliant light which science now kindles in the heavens, and the caverns of earth, themselves illumine and verify the facts and developments of Spiritualism. Religion and Philosophy, long divorced, must be married on earth, as they have always been married in heaven; and the *Banner of Light* will lend its aid, whatever it may be, in effecting the holy espousals.

The paper which it is proposed to publish will be of a character to interest all classes, and claim the approbation both of the learned and the unlearned. Instead of devoting itself, exclusively, to the discussion of spiritual themes, its columns will be opened for the consideration of various worldly topics; and literature, finance, politics, the arts and sciences, and all the current events and news of the day will be discussed and set forth therein. But the great burden of all that "*The Banner*" will say and do, will be the advancement of the cause of Spiritualism. It will be shown how the new dispensation adapts itself to the temporal, as well as eternal, wants of man; how it renders his earth-home happier and dearer than it ever was before; how he carries with him to the marts of business, to the workshop, the factory, the bar, the forum, the pulpit, and the study, the hearts and prayers of those whom he has loved on earth, but who have passed from sight, and that all his actions and thoughts are known to thousands of witnesses who are anxious for his welfare. He will be encouraged, therefore, to dedicate his heart, his faculties, and opportunities, even on earth, to the service of truth—remembering that earth itself is but the avenue to Heaven.

In April, 1857, we issued our first number, knowing when we did so that the field of polemics we were entering would subject us to much contention and more or less financial difficulties. But we could not have been aware that we should be subjected to such terrible ordeals as we have since been compelled to confront.

In reviewing the past, when we issued the first number of Volume Twenty-Five, March 20th, 1869, we said that we had lived to see the sacred cause advocated by us years ago, when its disciples were few in numbers but firm in purpose, grow to imposing proportions; that we should be obliged to pass through severer ordeals in the future than any to which our faith and patience had been subjected in the past; and that although we had in a measure overcome ignorance, bigotry and superstition, we were henceforward to prepare ourselves to encounter envy, pride and malice, released from their restraints. But the promise also came to us freely and fully, that we should under all circumstances be preserved from harm, and with other workers, be instrumental in the final establishment on earth of a "Free Religion," such as the world had never been blessed with, or even known. We have passed through the first severe struggle thus far triumphantly, thanks to the invisible powers that have so faithfully kept their promises; and now we are in the midst of the second conflict, in which envy, pride and malice are taking a prominent part. From this, too, we shall emerge victorious, for we firmly believe our work is of God, and that the powers of darkness will not be allowed to prevail against us. Indeed, we were assured years ago by our good steadfast friend, Theodore Parker, the President of our Spiritual Circle, that those who were for us far outnumbered those who were against us. In 1871, he gave to the world (through the *Message Department*) the results of the labors of those ministering spirits who had from the first co-operated with us, as well as a sketch of the responsibilities imposed upon us—all of which we need not repeat here, as the statements, that we know to be true, are still fresh in the minds of our readers.

And now we all start together on a new voyage and a longer one, that is to strain the vision of faith to its uttermost; that will sink the plummet of conviction deeper than it ever sounded before into every heart; that will transform what is more or less assimilated to material things in the human soul to the pure and ethereal reality of spiritual knowledge of life. The *Banner* has just passed through its saddest year, as we said last week. The devastations of calamity would have been accounted a loss to other enterprises, but to us they have brought a confirmed strength through the lightning sympathy of tens of thousands. They have taught us as a daily fact, what it was not so possible to understand otherwise than as abstract belief before, that our surest stay is in the mysterious power of the spirit, which is able to mold and direct all things to its silent will. The trial to which we have been subjected only develops the strength of the cause for which we labor.

Loving and true hearts have caused count-

less hands to be extended to us, all offering assistance. They reach out all over the country, and from foreign lands. The *Banner* is their beacon in the midst of the surging strife of beliefs and prejudices. They uphold it with all the more firmness, as the battles of this extending revolution come nearer and nearer, and threaten louder and louder the destruction of what is pure and holy among men. It is a privilege to be posted in the thick of such a strife, for, next to the unutterable satisfaction of knowing that one is working for the good of his fellow beings, it is glorious to feel that one is at all times surrounded by an invisible host, prompting continually to higher efforts, restoring old and worn plans with new and better ones, co-operating in the effective removal of obstacles and wrongs, and toiling with prayer and hope for the enrichment of all souls with the blessings that shed their influence from the higher life. It is in such a spirit that we renew the work in which we have paused but for this brief and somewhat confidential digression, and invoke the aid and sympathy of all who are moving on, by the same open way, to a truer, deeper, and profounder knowledge of the verities of existence.

Call for a Mass-meeting of the Spiritualists of America.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents to discuss the question of organization, to eradicate public prejudice and to assert higher religious aims, do issue this, our call, for a Mass-meeting of all the Spiritualists of America to assemble in the city of Cincinnati, in the State of Ohio, in Thoms' Hall, on Friday, May 23rd, 1873, at ten o'clock, A. M., and to continue in session until Monday evening, May 26th. Sunday, the 25th, will be devoted to lectures and special exercises by the Children's Lyceum.

Each person attending, must have some written evidence from individuals or societies that they are known as Spiritualists, to be allowed full voice and vote in the proceedings of the meeting. Efforts are being made to obtain, for all who shall attend the meeting, a discount in rates on all rail roads entering said city. All persons, or bodies of persons, who shall expect to be present, will please address, G. W. Kates, care P. O. Box 568, Cincinnati, O., so that arrangements for their entertainment and for the meeting can be made.

Let American Spiritualists come once together and show their strength in number, wisdom and earnestness, in the cause they have learned to love.

G. W. Kates, P. H. Britt, Jr., I. A. Pittman, Dr. T. C. Fahnestock, Mrs. Dr. M. A. Morrell, Cincinnati, O.; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Harding Britten, Boston, Mass.; J. H. Randall, Clyde, O.; Mrs. L. Hutchison, Owensville, Cal.; George W. Sandford, East Middleton, Wis.; J. Russell Sleeper, Rochester, N. Y.; Mary L. French, Townsend Harbor, Mass.; Mrs. M. C. Rundlett, South Royalty, Va.; James Madison Allen, Sarah S. Allen, Ancora, N. J.; Thomas Haskell, West Gloucester, Mass.; O. S. Poston, Harrodsburg, Ky.; A. Underhill, M. D., Akron, O.; P. T. Johnson, Ypsilanti, Mich.; Seward Mitchell, Cornville, Maine; Jemima M. Webster, Harrisville, O.; Job Smith, Hallsport, N. Y.; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa; S. A. Thomas, Camden, Ind.; W. S. Reynolds, Topeka, Kan.; Albert Stegeman, Lamia Stegeman, Allegan, Mich.; Moses Hull, Vineland, N. J.; Dr. Wm. B. Fahnestock, Lancaster, Pa.; E. V. Wilson, Lombard, Ill.; Mrs. Addie L. Ballou, Chicago, Ill.; Rev. T. H. Stewart, Dr. J. S. Brown, Dr. J. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickinson, Rome City, Ind.; Hon. Wm. S. Prentiss, Prairie Town, Ind.; James Hall, Logansport, Ind.; P. B. Randolph, Massillon, O.; T. P. Baker, Topeka, Kan.; Daniel White, M. D., Carlisle, Ill.; Noah W. Parker, Tipton, Ind.; Dr. C. P. Sanford, Iowa City, Iowa; Geo. C. Waite, Holyoke, Mass.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peet, John W. Carson, Wm. W. Lewis, Mrs. M. A. Henry, Springfield, O.; C. R. Fowler, M. D., Mrs. H. J. Calvin, Almedus Scott, Mrs. Betsey Scott, Mrs. M. C. W. Dawson, Canfield, O.; A. Hise, Mrs. M. M. Hise, Louisville, Ky.; A. C. Babcock, Honeyoe Falls, N. Y.; Daniel T. Edwards, Moselle, Mo.; John Beeson, Chapinville, Conn.; Gibson Teas, Lone Lake, Minn.; William C. Gibbons, Pleasanton, Kan.; George Kealhofer, DeWitt, Ark.; Edwin Dyrr, Bend, Ind.; Amos Benton, Dr. J. Bradley, P. V. Herzing, H. Bieber, St. Marys, O.; G. G. Barrott, J. M. Hussey, Wm. Hamilton, M. Nichol, Mendon, O.; Dr. M. Funk, Mt. Vernon, Ind.; J. L. Braffett, New Paris, O.; J. S. Burr, M. D., West Lafayette, O.; Dr. D. Hulbert, Sturgis, Mich.; Wm. Richmond, Newville, Ind.; A. G. Champion, Antwerp, O.; C. S. Kinsey, Boston, Mass.

For further particulars see future copies of the RELIGIO-PHILOSOPHICAL JOURNAL.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

SAN FRANCISCO, CAL.—J. H. Seipp writes. We have had some very fine lectures here by Mrs. Belle A. Chamberlain. She is doing a good work.

DENVER, IOWA.—Mrs. L. Gleason writes.—I don't know what will become of our community. Mediums are raising up all around us. The Christians will have to put their God in the Constitution as a remedy.

SALINE, IND.—S. Hobbs writes.—We are moving in these parts slowly but surely, I think. The people are constantly calling for tests of what Spiritualism teaches. A good lecturer and test medium would stir the element of thought here mightily, and set "the gates ajar" for open investigation.

GREAT VALLEY, N. Y.—A. F. Albright writes. I came into this place three years ago and have obtained during that time at your office, between twenty and thirty books; have read them all—some of them twice and thrice. I consider them food, drink and lodging.

LOWELL, MICH.—J. O. Goodsell writes.—I am a healer by laying on of hands, and am permanently settled in Lowell, Kent County, Michigan, on the Detroit and Milwaukee Railroad, and will attend to all calls in that line of business.

ST. LOUIS, MO.—Mrs. McCord writes.—I have a cabinet which no one is allowed to enter except by invitation or spirit direction, where spirit can assume the appearance of flesh, and stand face to face with me. I can hear them speak—can feel them with my hands.

EAST CAMBRIDGE, ILL.—William Stackhouse writes.—The *Journal* goes forth each week upon its heavenly mission, scattering truth, love and justice to the benighted denizens of earth. It is appreciated by all Spiritualists for its bold and independent stand for truth, upon all subjects, against wrong, bigotry and oppression.

ANCORA, CAMDEN COUNTY, N. J.—Dr. H. P. Fairchild writes.—Let me inform you and the readers of the *JOURNAL*, that I have nearly regained my usual health and strength, and am now ready to receive calls and make engagements to lecture wherever my services may be required. I speak in Waverly, N. Y., through May. Who wants

me for June, July and August? also, for the Fall and Winter? Let me hear from you all and oblige me. Address for May, Waverly, N. Y. Permanent address Ancora, N. J.

HANNIBAL, MO.—L. O. Tyler writes.—Brother L. F. Cummings has been with us for a season, and as he goes from our midst, we deem it a privilege to express our appreciation of his lectures. We have never had the pleasure of listening to a more interesting discourse than was delivered by him on infallibility, on his last evening with us. We cheerfully recommend our Brother to all Spiritualists and Liberalists.

SUSQUEHANNA DEPOT, PA.—Dr. O. L. Belcher writes.—I like to labor for the RELIGIO-PHILOSOPHICAL JOURNAL, for I love the truths it unflinchingly and so boldly advocates. I like the *JOURNAL* and its editor because I never heard a whine nor a snarl from him all through the calamities and adversities caused by the great Chicago fire. To me it is so much like true manhood—it is god-like. Nor do I ever expect to hear a whine from you; you are too lion-hearted for that.

MILWAUKEE, WIS.—Henry Converse writes. Mr. R. W. Parker changed the earthly for the spiritual life, on the 17th day of March. Brother Parker had been a firm believer in the Spiritual Philosophy for some years, and when the time drew near to exchange the earthly for the spiritual life felt no forebodings for the future, and only expressed a desire to live a short time to benefit his family.

PETALUMA, CAL.—C. P. Hatch writes.—Mrs. Belle A. Chamberlain has given us ten lectures and many tests, creating much interest among her hearers. Her subjects and answers were philosophically handled, and in a manner satisfactory to every listener—leading her hearers to a higher and more reasonable plane of thought. She will be with us again in June next. We can cordially recommend Mrs. Chamberlain to all that desire an efficient worker and an eloquent speaker on all subjects pertaining to spiritual knowledge and growth.

WEST EAU CLAIRE, WIS.—Mrs. T. D. Gidding writes.—My husband and myself have become deeply interested in this Science, and we wish to gain all the information possible. We sit every evening, and sometimes get very satisfactory communications by table tapping; but we feel that we are yet in the alphabet. I wish we could secure the services of some reliable test medium, even for a short time. I think a great many would throw down their prejudices, if they only had the opportunity of witnessing physical manifestations.

KANSAS CITY, MO.—Mrs. L. H. Perkins writes. I have so far recovered from my illness as to be able to again enter the lecture field as a lecturer and test medium. My former labors are so well known to the public that it is unnecessary to comment upon them. My terms are within the reach of all. Those desiring me to visit them can be informed of my terms by addressing me at Kansas City, Mo., P. O. Box 1227. Heretofore the Spirit-World has been able to give positive evidence of their existence and power to communicate to the earth-friends at my public sances, and oftentimes when lecturing, many are identified.

OGDEN CITY, U. T.—Dr. E. W. Stevens writes. My six months' engagement here closes on the 19th of the present month. My labors have been successful and appreciated. A fine society has been built up, and a flourishing Lyceum established. Opposition hides its head, and a good deal of harmony prevails. I am engaged to speak in San Francisco during the month of May, of which, those wishing to communicate with me, will please take notice. During the month of June I shall move to my new eastward. Societies on the lines from the Pacific to Chicago, via Omaha, or Denver and Kansas, wishing my services as I pass through, will notify me, and I will endeavor to call. Address still May 20th, San Francisco, Cal.

SEDO WICK, KAN.—M. A. G. writes.—Can you explain why T. J. Moore, in his letter, should commence with Brother Francis, when there can be no brotherhood or sisterhood if there be no fatherhood or motherhood in the universe? and how can he deny what certainly is the belief of a majority of Spiritualists—an all-pervading, infinite spirit, which you may call good instead of God, if you please? But by no means an Orthodox God, for their's is an angry God; a fighting God; an unjust, partial and deceiving God—by no means such a father as we believe in. We believe that "our prominent speakers and writers" that he alluded to, are generally directed by angel or divine guides, and their invocations are the spontaneous outflowing of the higher natures in thankfulness and prayer. No, we will not have an Orthodox God as an absolute controller.

GREENUP, ILL.—A. O. Grigsby writes.—We desire, through the columns of the *JOURNAL*, to give notice to lecturers that we have an earnest working organization of reformers at this place. Our organization is young and hence poor, but we can and will do something to compensate all liberal speakers who give us a visit. During the last of May, we had a number of lectures from Mrs. M. H. Packer and expect Addie L. Ballou to give us a course of lectures. Dr. P. R. Lawrence, of Ottumwa, Iowa, has written us that he will visit this place on the 9th of May, and deliver a course of lectures. We need a good test medium for physical manifestations. A reliable medium could accomplish much good in this section of country, and we doubt not would be well sustained. We would be happy to correspond with those who would be willing to try it, with a view to an engagement. We have a good hall for lectures, sances, etc., together with a community that will encourage free thought. This is a most desirable field to work in, though the workers are few. Who will help us?

LANCASTER, TEX.—Lydia H. Baker writes.—That of forming flesh tissue is the collecting by spirit agency from the surrounding atmospheric infinitesimal globules of the germ of flesh tissue, and with the aid of what in our ignorance we call magnetic force, project them to the parts desired, where, through the action of the action of the germ globules and this force—there is generated a growth process, which, aided by unseen intelligence, has the desired effect. Viewed through the magnifying lens of clairvoyance, the process is consoling beyond our frail conceptions to appreciate; and yet there is nothing utopian in it—nothing but what the Philosophy of Life makes plausible. If a spirit intelligence can restore the lame and organic defects, which can not well be doubted, there must be a process by which it is done, and this process necessarily belongs to "Spiritual Surgery;" and to what perfection this may be carried is merely a question of time. If there is a process of rendering the system impervious to fire, of changing "water to wine;" of making photographs and paintings, analogy will tell us there must be one of forming "flesh tissues," so as to meet the demands of Spiritual Surgery.

WATERFORD, ME.—O. P. writes.—The fundamental apple and blood Christian theory, now regarded by a large and growing class of thinkers as a false one, which fact so alarms its adherents that they, in their desperation, are moving heaven and earth to change its further progress, by attempt to seal a change in the governmental constitutional law. It is a bold and rash innovation, as each person is so constituted as to perceive things differently from all others, and conceptions of the nature of God and Christ, and how the Christian Sabbath should be observed, are, of course, no exceptions. No two persons can read and understand an author alike; each one like a mirror, reflects himself; therefore, to enact and enforce such law, must result in slavery or war. The Constitution is, and should be an instrument of protection, not destruction, of the glorious principles of the Reformation: "Right of private judgment, and freedom of inquiry." It is to be presumed, that many of them mean well, but it is no less our duty to give notes of warning, loud and long, so as to close up the throat of the land at once, before too late for counteraction. The country is evidently in peril.

COUNCIL BLUFFS, IOWA.—T. Wilhelm Poulson Torgertsen, M. D., writes.—Last evening, about eleven o'clock, a reverend gentleman, of this city, walked close up to me, and without saluting grasped my coat-collar and exclaimed, "O, have you found Jesus?" "Ah!" thought I, "he is going crazy over Hammond's revival!" but after a pause, I answered, "Sir, I didn't know he had been lost." "Oh!" said he, "have you given Jesus your heart?" "Not much," said I. "I like Jesus pretty well, but my heart belongs to the fair sex." "But Jesus wants all your heart," hallowed the minister. "Very well," I answered,

"but he can not get it except he be a woman." "But his blood and his cross," groaned the clergyman. "Certainly," I responded, "I deplore very much his tragical death. It was a sad affair—happening to so good a man as Jesus, but remember, that Glenwood and Council Bluffs are not inferior to too much for the zealous minister. His tongue rung like a fire bell, and I meditated on Socrates—how he felt when Zantippe poured a bucket of slops over his head. At last he stopped and looked at me. I said, 'Humanity is, spiritually, only children, and children must have something to play with, and Jesus is, spiritually, your doll.' The reverend paused a moment, lifted his cap and whispered, as he caught a new thought, 'Your Jesus is a woman.' Then, he raised his voice and lamented, 'O, you are a lost man.' I looked at our feet; supposed both of us being caught in some Orthodox swamps, but ascertained we were in dry ground, close by the Pacific House, and at once the minister turned off, walking down Broadway, repeating his last words, 'A lost man!—a lost man!'"

ATHENS, O.—Chauncey Barnes writes.—This is one of the best locations in the country for health. We have pure air and water. The old settlers told us we would have to bore one hundred and fifty feet for water, but one day an Indian spirit influenced me and told the people where to dig near the house. He said: "Make a hole in the ground fifteen feet in depth, and you will come to rock and good water." We did so, and it was true to an inch, and we now have the best well water in the country. The remainder of the wells in the valley some three hundred feet below ours were dry during the last two seasons, and the citizens come up the hill to our well after our spiritual water, etc.

REMARKS: Brother Barnes wishes to correspond with parties who may desire to negotiate with him in regard to a Healing Institute and Community Home on Mount Nebo, Athens County, Ohio. It is situated, he says, on the old Jonathan Koons farm.—[ED. *JOURNAL*.]

PETALUMA, CAL.—Mrs. Bell Chamberlain writes. I have been a long time since I have told you of my journeyings, but you must not suppose that I have been idle. I have been constantly in harness, pulling the heavy breaking-plow of reform, and scattering seed for the reaping by-and-by. I find many minds anxious for the perfect demonstration of spirit-communion, ready to embrace the Philosophy when clearly expounded to them. I have been well received in every place where Orthodoxy and whisky had not previous possession, and thank the angels these places are in the insignificant minority, and in every place the call is for more light. I have labored in San Francisco during February and March. In April and May I go to Woodland. Have made an opening in Stockton, which I feel will result in a Spiritual and other liberal organization. Shall visit them again. Here in Petaluma, there is a spirit of earnest inquiry abroad, and as Sister P. M. Stephens, of Sacramento, with her splendid test-mediumship, will be here soon, I think the good work will go on bravely. Colonel C. P. Hatch and wife call is for more light. I have some staunch believers in our lovely religion, and fearless advocates of the same, called upon me to witness the second birth of a sister of Mrs. H.'s. They fully realized the fact that Spiritualism is not only good to live by, but equally good to die by. They employed my humble self to perform the funeral rites, and many who never witnessed a Spiritualistic funeral, were captivated with the sweet simplicity and tender sympathy manifested on the occasion.

SAN BERNARDINO, CAL.—William Heap writes.—I am happy to say that the good work in the cause of progression is going on in Southern California. Brother Lohmuller is an eloquent inspirational speaker. He is about twenty-four years of age, medium size, dark hair, fair complexion, eyes dark, lustrous, spiritual; good health, classical education, gesture perfect, reasoning clear and convincing. He commenced lecturing here in Liberal Hall, January 26th. His crowded audiences were held in silent and close attention. He is a close, keen observer; has clairvoyant and psychometric faculty. At the close of each lecture he would delineate the character of three or four persons by the back of their right hand, which science, he said, had been taught him by the spirits. In reading character, he gave perfect satisfaction. At the close of his second lecture, he received a challenge to hold a discussion with R. Varley, an Elder of the Church of Latter Day Saints. The following proposition was agreed upon by—Resolved, "That the character of the Bible substantiates Modern Spiritualism." The discussion was held on the night of February 3d. Lohmuller affirmed; R. Varley denied. The affirmative was proved in a clear and comprehensive manner. The next evening the following proposition was discussed:—Resolved, "That the doctrines promulgated by Jesus Christ are the only ones that will save mankind." R. Varley affirmed; Brother Lohmuller denied, and showed the excellency of the scriptures from the angel-world, and the weakness of a belief in a mediator; and that every one must atone for himself. It is admitted by the majority of persons, including many of his own church members, that Brother Lohmuller gained the victory, and they were well pleased with the courteous and gentlemanly manner in which he met his opponent and alluded to the churches. Subsequently, a challenge was given by Judge Swift, of this place, to discuss the following:—Resolved, "That the best proof of the immortality of the soul is found outside of the Bible." Brother Lohmuller affirmed; the Judge denied. The discussion lasted two evenings. This was followed by another, which also lasted two evenings. Proposition—Resolved, "That the doctrines taught by Jesus Christ and his examples, are better calculated to raise the moral standard of man than Spiritualism, in all its phases." Judge Swift affirmed; Lohmuller denied. The attendance was large and deeply interested; and although the Judge is an able debator, the radical manner in which Brother Lohmuller handled the subject, made it appear that the Judge was on the wrong side. After the discussions, the ladies of the Association (including some outside), gave at Liberal Hall, a grand ball for the benefit of Brother Lohmuller, which came off on the night of February 28th. The supper which the ladies gave for the occasion was a credit to them and to the place. The Hall was crowded with the most respectable portion of the community. On Sunday, March 2d, the amount received at the Ball was presented to Brother Lohmuller, by J. D. Pott, our local lecturer, who made a few very appropriate remarks for the occasion. Brother Lohmuller in reply said the amount presented to him was more than he had received at any one place on this coast, but that he valued the sympathy and regard of the people of San Bernardino more than the money. He left here March 3rd, for San Diego, and will return in two or three months.

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"To live in hearts we leave behind is not to die."—*Thomas Campbell.*
"What I had I gave. Forget the poet, but his warning heed, and shame his poor word with your nobler deed."—*J. G. Whittier.*

Frontier Department.

BY..... E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

The Old Spirit of Bitterness Still Lives.

We spoke in West Chester, Pennsylvania, on the evenings of February 13th and 14th, 1873, to small but intelligent audiences.

On our way to Philadelphia, Saturday morning, the 15th, we happened to be seated in front of a lady and gentleman of Quaker extraction, who were canvassing matters and things in general in a very animated manner. We were reading the Philadelphia Press, and at first did not note what they were talking about. Soon, however, we heard thus, "Were you at the Spiritual meeting last night?"

"No! were you?" "Assuredly not. I do not believe in their teachings. Father, mother and my brother went, and wanted me to go, but I told them very decidedly, that I did not sanction the meeting, nor would I countenance the meeting by my presence."

"What did your friends think of the meeting?"

"Oh! they said the man was an able speaker, and taught from the Bible—but I don't believe these Spiritual meetings ought to be sanctioned. What will the world come to, if they continue to increase? There ought to be a stop put to it. Yes, there had."

At this point of their conversation, we stepped in saying, "My good woman, that is precisely what our Puritan fathers in New England said of you Quakers, and they carried their say into effect. They arrested your people, fined, whipped and imprisoned them, and we believe they hung some of them by the neck until they were dead. They did not believe in tolerating Quaker meetings any more than you do these Spiritual meetings. And, Madam, are you not now just where these old Puritans were? Did you ever hear a Spiritualist say, that Quaker meetings ought not to be tolerated?"

Lady—"Oh! but, sir, those things are of the past. Times have changed, and their bitterness toward us has passed away."

W.—Yes, Madam, those things are of the past, and their descendants have changed the spleen and hatred of the Pilgrim fathers from the Quakers to the Spiritualists, and the children of those persecuted Quakers have joined hands with the enemies of their fathers, and hate the common foe, Spiritualism!

Lady—"No! no! not that! We do not hate them, or persecute them, as those Puritans did the Quakers."

"No! not exactly. You do not stone the Spiritualists, but you manifest the spirit to do so. You have exhibited that old bitter spirit in this conversation in a marked degree. You said, 'I will not countenance or tolerate these meetings, and they ought to be stopped.' You do not deal the blow, but you exhibit the spirit to do it, and only lack the opportunity to do so."

Gentleman—(her friend) "But, my dear sir, the Spiritualists tear the Bible all to pieces. They do not believe in a God, and are Free-lovers. They throw down all barriers between right and wrong. They have nothing for us to pin to whatever."

As he closed his speech, he looked as though he had silenced all opposition, but we replied:

"First, how do you know they tear to pieces the Bible? Do you read the RELIGIO-PHILOSOPHICAL JOURNAL, or Banner of Light, the two legitimate organs of Spiritualism?"

"No, I do not."

"Have you attended their meetings?"

"No, I have not."

"Then how do you know they do these things?"

"Well, it is common report."

"But, my dear sir, 'common report' is a great liar. And now as to the free-love question. My dear sir, the only legitimate Free-lovers in the United States, found their principles on Jesus Christ and him crucified. They deny Spiritualism."

Gentleman—"But what shall we have to lean upon, if you take away the Bible, and have no God?"

"My dear sir, you may have just as many Bibles and Gods to lean on as you please. We do not accept your Bible or your God. Conscience, our guide, never fails us when we obey it; and you or this lady have nothing else to lean on. You accept God, the Bible and your religion from your internal knowledge of right, and then undertake to enforce your views—no God's."

Gentleman—"But, sir, conscience is not reliable. We must have something more to lean upon than the selfish expression of conscience. We must have God, the Bible and his Christ."

"Do you endorse the Bible and the Hebrew God?"

Gentleman—"Yes, sir, I do."

Lady—"So do I, sir, and I never trust my conscience."

Gentleman—"No, it will not do."

"Let us see if you pin to the Bible. Do you eat swine flesh?"

"Yes; but we are not living in those days."

"But you are worshipping the God of those days, and have 'pinned' to the Bible of those days. Do you wear garments of mixed materials?"

"Yes, but what has that to do with it?"

"It is Bible, sir, and a commandment from God. He has never revoked those laws. How dare you do it? Are you circumcised, sir?"

"No, nor do not mean to be."

"Well, you must be if you pin to the Bible, for it is the command of God, and Jesus did not revoke the law. Are you willing to go in unto your brother's wife, you having a wife, raise up to your brother's name seed in case your brother dies without seed?"

"No, I will not."

"Then you only pin to such parts of the Bible as your conscience or internal knowledge will warrant you to do."

"Well we certainly mean to exercise our judgment in these things."

"We believe, sir, that that is all the Spiritualists demand."

Lady—"Is our conscience an infallible guide?"

"Most decidedly! we have no other."

1st Gent.—"Then you reject the advice of Jesus."

"No, we accept it on its merit for just what our conscience is willing to pay for it."

2d Gent.—"Who then will be leader?"

"He that knows the most and is nearest right."

2d Gent.—"Then you reject God and his Christ?"

"That very much depends on whose God I am called on to accept. If you mean the Hebrew God and his Christ, in the sense they are taught, I certainly reject them both."

2d Gent.—"What God do you accept, sir?"

"The God of nature, who never died, who measures all space in a thought, holds all matter on the tip of his finger, whose soul is fire, and electricity his nerve force, a law in which we live, move and have our being. Man is his mouth-piece."

1st Gent.—"I am sorry to hear you say that for you cut yourself off from his mercies."

"Whose mercies do we lose?"

2d Gent.—"God's mercy."

"What God?"

2d Gent.—"The God of the Bible."

"But, sir, when did he ever show us any mercy? Has he been merciful to these black men with us? Did he exhibit mercy to the poor of Chicago, or the French? Has he not sent us delusions, lying spirits, earth-quakes, deluges, scourges, wars and pestilence?"

"Yes, but we deserved it."

"But, sir, if we deserve it, did he not make us deserve it?"

"But we have no right to question him."

"Who?"

"God."

"But, sir, you question him every day, and every hour. You tell him what to do, and what not to do. You in your prayers beg him come and bid him bless at your wish."

"Philadelphia! shouted the brakeman and we parted."

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Borne to a higher life, March 28th, (Monday morning) Mrs. EMMA B. BASTON, aged 61 years and 10 days.

Sister B was a native of Boston, Mass., from which place she migrated to California in November 1869. She retained her senses to the last and was glad to be free from her dilapidated mortal dwelling. She met death with a smile, and made her presence felt by those who witnessed the post mortem examination of her body and spoke words of cheer at her funeral, entreating her friends not to mourn for her.

Mrs. B. A. Chamberlain.

Passed to spirit-life, from Cleveland, O., March 31st, Mrs. W. J., wife of Jno. Madden, after a short illness of ten days.

The deceased was an intelligent and practical Spiritualist, and an active worker in our lyceum band. As a woman she was sympathetic, genial, pleasant and self-reliant; as a friend she was true and kind, and endeared herself to all whom she came in contact with. Her life was one bright exemplification of the principles of our philosophy, and she leaves none but friends behind as she steps forward to the glorious realization which only the angel voices have spoken to mortal. The funeral services were conducted by O. P. Kellogg of East Trumbull, and was very largely attended.

Resolved, That we the members of the Cleveland Progressive Lyceum, do offer our warmest sympathy to the afflicted husband and mourning friends. May they be comforted and sustained by the sweet presence of the ministering angels as they throw their influence around them.

ANGEL HINSHAW, widow of Seth Hinshaw, late of Greensboro, Ind., left the mortal form, for her brighter home in the Spirit Land, from the residence of her daughter, Mary E. Branson, Kingstown, Ind., on the morning of the 8th of March, at the ripe age of 81 years, 3 months and 4 days.

The departed stood faithfully by the side of her husband, while battling for the freedom of the slave, when, to do so, was to subject anyone to ridicule and persecution; and also, in later years, in the advocacy of the equally unpopular doctrine of the personal communion of spirits with mortals; and cheerfully did her part in waiting upon, and entertaining the many hundreds, who were attracted to their humble home, by their noted generosity and benevolence. Their home was indeed the abode of hospitality, for they entertained all who came, without distinction of color, or condition.

The remains of the departed, were taken to Progress Hall, Greensboro, where a large congregation had assembled, to pay the last tribute of respect to one who had lived so long in their midst, by following her cast off, earthly form, to its last resting place, by the side of her husband. "It is (was) sown a natural body, it is raised a spiritual body."

M. E. B.

The Clock Struck One.

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We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words there are in nature but two forces; and they do all the mighty things as well as all the little things that are done. These two forces are easily recognized under the different popular and scientific names which have been given them. In the solar systems of the universe they are called attraction and repulsion; in the earth they are called north and south polarity; in the ultimate chemical atoms of matter they are called electro-positive and electro-negative; and in animal and vegetable life they are called male and female.

Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease the natural balance, or equilibrium, of those two forces, is temporarily or permanently destroyed. The quickest, surest and safest way, therefore, to restore lost health is to restore the balance or equilibrium of the positive and negative forces; and the quickest, surest and safest way to do this, is to introduce into the diseased body, or organ, the very force itself, whether positive or negative, which will bring about the required equilibrium. This can not be done effectually by a machine or battery, because, as is well known, machine electricity, or magnetism, travels upon the surface, and can not be made to penetrate to the diseased part unless the current is made so strong as to kill the parts through which it passes. What we need, therefore, is something that will carry the positive and negative forces into the interior of the body, and the interior of the various organs of the body. THE POSITIVE AND NEGATIVE POWDERS do this; and hence their wonderful success in curing diseases of all kinds. These Powders are magnetically polarized, and act as vehicles or carriers of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entire body. Nothing, of course, can escape their penetrating and pervading power. They search the system to the very marrow of the bones.

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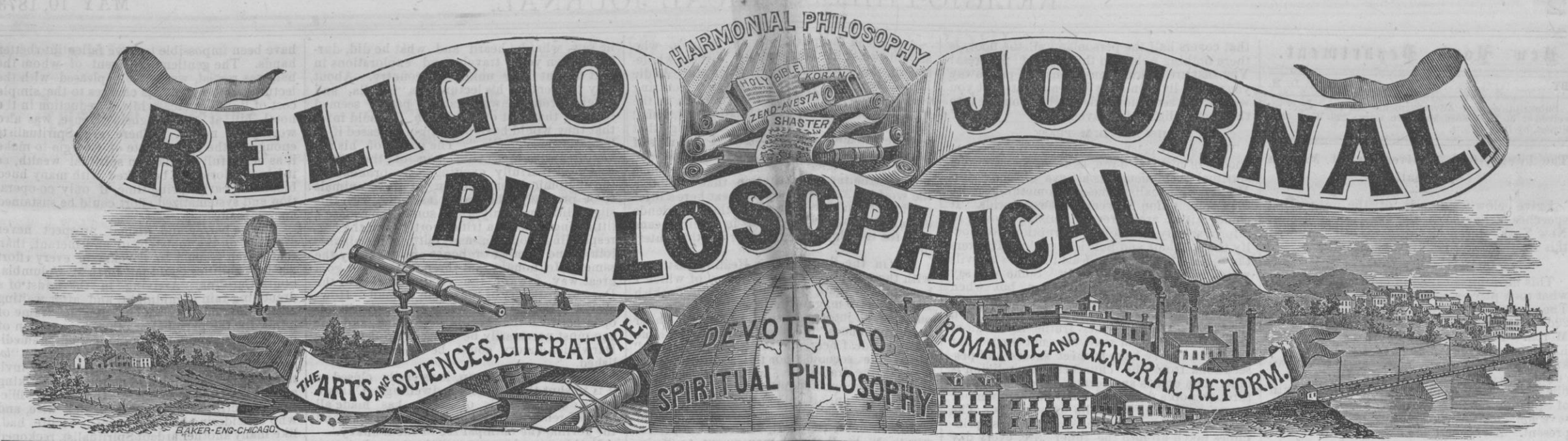
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VOL. XIV.

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ARTICLES FILED FOR PUBLICATION.

A Restless Spirit announcing its own Demise and pointing out the Locality where his Earthly Body Lies.
Spiritualism in a New Form.
Haunted House in Syracuse, N. Y.
A Genuine Haunted House in Kentucky.
A Ghost with its Throat Cut.
Spiritualism Examined, an account of a visit to Mrs. Juliette T. Burton, by Mark M. Pomeroy. Several messages of great interest in the article from Tom Paine, Stonewall Jackson, Thomas Jefferson and Theodore Parker.
Spiritualism Examined; strange interview with a medium controlled by Dr. Smith, Charles Lobdell, and Fanny Wheeler, of Mobile, by Mark M. Pomeroy.
Interesting Articles on the Bible, by D. W. Hull.
After Death comes the Judgement, by H. Straub.
Is Christianity a Success, by H. Ames.
Memoirs of Jesus, by Thomas Didymus.
The Foolishness of Preaching, by T. J. Moore, M.D.
Ministerial Kleptomania, by A. Forrester.
Bible Comments, by O. W. Barnard.
Bible Criticism, by J. L. Potter.
Central Ideas, by John Syphers.
A Vision of the Spirit Land, by W. J. Vescellus.
Mosaic Conception of Human Life, by M. B. Craven.
Rosicrucian Musings, by F. B. Dowd.
Two Religions, The True, and The False, by A. Gaylord Spalding.
Bible Reforms go backward on themselves, while Spiritual reformations reach toward the condition of the Higher World, by A. S. Loveland, 30 years a Universalist minister.
Materialization of Spirits, How do they pass through Walls, eat food, etc., by D. C. Pierce.
Protect Mediums and Investigators, by J. K. Bailey.
Correspondence on Reincarnation, by B. F. Hughes.
Credibility of the Bible, by H. C. Peirce.
Presiding Elder Gossard, of Owatonna, Minn., reviewed by J. W. Cochran.
Many other interesting articles on file for publication.

Select Poetry.

Anniversary Poem—The Tiny Raps.

BY D. AMBROSE DAVIS.

When first the tiny raps were heard
Some twenty-five years ago,
All wondered what their import was
For no one seemed to know.
Some little strange mysterious sounds
Like echoes from over the sea,
What tidings to mortals could such things
Bring.
What could their purport be?
Yet echo on echo cometh again,
And louder the anthem's swell—
A voice from over the river of death
With a glorious truth to tell!
'Tis told! and the joyous sweet refrain
Has been heard on every hand,
All over the earth again and again
And up in the spirit-land.
Ah, yes! that grand immortal choir
Has many a concert given,
That charmed the soul like a seraph lyre
From the upper courts of heaven.
And still around our lives to-day
That holy anthem lingers,
For still the chords of that heavenly harp
Are touch'd by angel fingers.
So well may we meet, and feel to rejoice;
And well may our hearts be stirred,
That ever the sounds of these little raps
By the children of men were heard.

RELIGION OF JESUS.

BY O. S. POSTON.

I turn away from the various and contradictory creeds and dogmas of the modern Christian church, and read and ponder over the recorded sayings and incidents of the life of the man Christ Jesus, contained in the short biography of the four Evangelists. I ask what was his mission, his faith and his teachings? Is there an Evangelical church on earth that approximates in practice the system of Religion he presented to mankind, or dares to inculcate the moral doctrine he taught, as fundamental articles of faith? Let the record speak and the candid inquirer answer.

Jesus was born in an era of "great expectation." The finger of prophecy pointed to that age as one that would furnish to the Jewish nation a "Divine Sovereign" who would rescue them from bondage and restore them to more than pristine glory and greatness. Isaiah 9: 6, 7.

With moral and spiritual organs large and active, with a perception of religious principles almost intuitive, the great truths he uttered, the moral duties he taught, came so strongly to his cognizance, and were spoken with so much earnest conviction that it would have been difficult in an age and amongst a people so superstitious as the Jews, to have persuaded those who became converts to his doctrine that he was not something more than mortal man. Hence the strongest pretensions were asserted in regard to his supreme Divinity, and, perhaps, even partially accepted by himself.

Though his followers and disciples thus believed and expressed themselves, the learned Jews that read and understood the prophecies, did not recognize him as the "Messiah" who was to save their nation in the peculiar manner pointed out in their scriptures, and refused to accept him as such, and to this day repudiate the idea of Jesus' identity with such Messiah, and profess to look for his coming in the future. Undoubtedly Jesus felt convinced that the Mosaic dispensation was a formal ceremonial religion presenting no distinct assurance of immortality. He repudiated the teachings of Moses in regard to the Sabbath-day, the law of marriage and various other provisions of the old code, and seeking to present a system of higher and purer morals connecting love for man with the worship of God in opposition to the old faith, he fell a sacrifice to the bigotry and intolerance of those who ministered and lived by the altar of that faith.

His case was not a peculiar one. Many reformers in religion and politics have been pursued with the same relentless hatred, and accepted often as cruel a martyrdom. The earliest impressions he had of his mission restricted it to the land and people of Judea, and thither he first sent his apostles; and not until he passed the gates of death and attained the more exalted condition of a pure spiritual existence, did he utter his command to preach his doctrine to the whole world (Matt. 15: 24, 26; 10: 5, 6; 28: 19, 20; Mark 7: 27). What was his nature and character? was he very God or only a mortal man?

His biographer, Matthew, traces his lineage back through Joseph, his father, to David, which, no doubt, was the truth and the earliest received opinion concerning his parentage. See 1st chapter of Matthew.
It is said, 2d chapter of Luke, 32d verse, that he grew in wisdom which could not be asserted with any regard for truth of God who is omniscient and infinite in all his faculties. Again to one that addressed him as good master, he questioned the right to so call him and affirmed that such quality could only be attributed to God (Mark 10: 17, 18). Again he asserted that the time appointed for the end of the world was not known to himself or the angel-world, and was known to the father only (Mark 13: 32). Again he is called the "Son of Man" many times in the New Testament, and Paul speaks of him as "the man Christ Jesus." When he instructed his disciples how to pray and gave them a form of prayer for general use, we find it addressed to God the Father above, and no mediator mentioned. Again, amongst his own kindred and at the place he was reared, we are told he could not do many mighty deeds because there was a lack of faith on the part of those who were present on said occasion; yet if he was God himself and his mission was to convert and to save the unbelievers, there he should have worked his greatest miracles. Indeed, on the other hand, he appears to have been restricted in power and subject to conditions (Mark 6: 5, 6).

Finally the fact that he lived and suffered and died as other mortals, praying to and recognizing God as the father of men and spirits, go to prove his claim to a common humanity (Matt. 27: 46). All the circumstances above mentioned, if written, truly settle the question against his supreme divinity, and although passages of an opposite character may exist, they only render the record contradictory and incredible, and create a strong presumption that the latter passages are interpolations.
If Jesus came to the conclusion that he was a God and sent as an atonement for the sins of the world, it was probably produced by the impression that was communicated to him from others, who observing his wonderful mediumistic perception of moral truths and great magnetic power in healing diseases, supposed he was a Divine personage, and probably the Messiah that was prophesied to come and restore the Jews to sovereignty and greatness.

Many persons of all ages and even of the present period have had extraordinary spiritual gifts which they can not fully understand nor account for—viz., seeing spirits, speaking under an angelic inspiration, writing without mental effort, healing the sick, etc. Such spiritual gifts in remote ages oftentimes caused their possessors to be regarded as Divine persons. Pythagoras is an illustration. In the present age, Colburn the Arithmetician, and blind Tom the Musician, are examples of the great results that may be accomplished by the spontaneous action of special organs in the brain, that are large and active, and the gifts of Modern Spiritual mediums are also illustrations of the same character of those developed in the age of Jesus.

Many persons are natural born poets, orators and artists, and have a wonderful capacity for special vocations, which is often exhibited before any educational assistance is received by them; so other persons have spiritual gifts as remarkable from their earliest childhood. The special talents and the spiritual gifts are all alike capacities of the soul, and are more full and active in some persons than others. With all the knowledge of the past and present age, may we not probably conclude that the quick perception of moral truths shown by Jesus and his religious caste of mind, were the result of the special organization of his brain or soul, and that he was thus persuaded to teach as one having authority the great truths, moral and religious, that appeared so clearly to his own enlightened mind. He could also have attracted to himself spirits of a high order and have had the benefit of their impression. But whatever differences of opinion may exist as to Jesus' claim to a divinity, such is not the common gift of humanity; yet as regards the doctrines he taught as fundamental articles of faith and action presented in so many different texts and phases of expression, no doubt can exist in the mind of those who can be induced to candidly examine the only authentic authority where the same are recorded.

I propose to state what I consider the fundamental articles of his religion and sustain by quotation from the four Biographies of Jesus in the New Testament.

First he taught the unity of God and that he was the common Father of mankind, and should be worshiped as such, and that God dispensed his favors alike on all without regard to character. On that proposition I refer to the following texts:

"After this manner therefore pray ye: Our Father which art in Heaven" (Matt. 6: 9).
"The Lord our God is one God" (Mark 12: 19).

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy

mind and with all thy strength. This is the first commandment" (Mark 12: 30).

Secondly. He taught the universal brotherhood of man, and a love for man as man not transmitted by sectarian or national limitations and regardless of moral character. That proposition is fully sustained by the following texts:

"And the second commandment is like unto it. Thou shalt love thy neighbor as thyself" (Mark 12: 31; Matt. 19: 19).

As to who is the neighbor referred, see the parable of the good Samaritan in Luke 10: 27-37.

"If you love not man whom you have seen, how can you love God whom you have not seen?"

"Do unto others as you would they should do unto you."

You have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you; do not the publicans the same? Be ye therefore perfect even as your Father which is in heaven is perfect (Matt. 5: 43-48; Luke 6: 27-36).

The above authority establishes the goodness of God to all alike, whether saint or sinner, and also the necessity of developing in ourselves a love for all mankind before we set up any pretensions to a love for God, and on those two propositions a love for man and God, hang all the law and the prophets (Matt. 22: 40).

The third principle he asserted is non-resistance to evil in all its shapes and forms, forbidding alike war, personal violence or defence or the reclamation of property by suit or otherwise. In support of that proposition, I submit the following texts:

Blessed are the poor in spirit for theirs is the Kingdom of Heaven (Matt. 5: 3).

Blessed are the meek for they shall inherit the earth (Matt. 5: 5).

Blessed are the peace-makers, for they shall be called the children of God (Matt. 5: 9).

Blessed are you when men shall revile you and persecute you and shall say all manner of evil of you falsely, for my sake (Matthew 5: 11).

You have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that you resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him a mile, go with him twain (Matt. 5: 38, 41). For all that take the sword shall perish with the sword. (Matt. 26: 52).

Forgive us our trespasses as we forgive those who trespass against us. (Matt. 6: 14, 15, 18, 25).

The fourth proposition in his articles of religion consisted of a spirit of forgiveness for personal injuries, and even crime in others and a refusal to judge and punish those who were offenders against the criminal law, leaving that duty to be performed by the Great Being under whose laws and providence each individual is born and developed. That proposition is supported by the following texts:

Blessed are the merciful for they shall obtain mercy (Matt. 5: 7).

Forgive us our trespasses as we forgive those that trespass against us. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Judge not that ye be not judged for with what judgment ye judge ye shall be judged. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven.

Lastly, I refer to his words spoken to the woman taken in adultery which by the law of Moses should have suffered death—"Go and sin no more" (Matt. 18: 21, 22; Mark 11: 25, 26; Luke 17: 3, 4).

He taught, fifthly, secret personal communion with God as the only proper form of prayer. I quote the following texts to support said proposition:

"And when thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the synagogues and on the corner of the street, that they may be seen of men. Verily, I say unto you, they have their reward. But, when thou prayest enter into thy closet and when thou hast shut the door, pray to thy father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Be ye therefore not like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye:

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, forgive us our debts as we forgive those who owe us, lead us not into temptation, but deliver us from evil, for thou art the glory, the power and the greatness, forever (Matt. 6: 9, 10; Luke 11: 2-4).

The form dictated is very brief and corresponds with the direction for prayer in the Old Testament. God is in heaven, thou upon earth, therefore let thy words be few (Eccl. 5: 2).

Sixthly. He taught a charity not limited by creed or sect modeled after the rain and sunshine of God which falls and shines alike upon saint and the sinner; the good and the evil at the same time as secret as any of the operation of nature's laws. I quote the following texts in support thereof.

"Sell that ye have and give alms. Provide yourselves bags that wax not old, a treasure in the heavens that faileth not where no thief approacheth or moth corrupteth" (Matt. 12: 33).

"When thou maketh a dinner or supper, call not thy friends nor thy brethren; neither thy kinsman nor thy rich neighbors, lest they also bid thee again and recompense be made. But when thou maketh a feast, call the poor, the maimed, the lame and the blind, and thou shalt be blessed for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just. Luke 14: 12, 13, 14).

Take heed that ye do not your alms before men to be seen of them otherwise ye have no reward of your Father which is in heaven. Wherefore when thou doest the alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have glory of men. Verily I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret and that thy Father which seeth in secret himself shall reward thee openly (Matt. 6: 1, 2, 3, 4; Luke 6: 30-36).

Seventhly. He taught a reliance on Providence, even for the provision for the to-morrow and a refusal to anticipate him by personal effort and foresight. The following texts sustain that proposition fully.

"Therefore, I say unto you take no thought for your life what ye shall eat, neither for the body what ye shall put on.

The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought, can add to his stature one cubit. If you then be not able to do that thing which is least, why take ye thought for the rest. Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God, then, so clothe the grass which is in the field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith. And seek ye not what ye shall eat nor what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. (Luke 12: 22-30).

In the Lords prayer is the following clause, "Give us this day our daily bread (Matt. 6: 11, and Matt. 6: 25-34).

Eighthly. He distinctly taught as the keystone of the arch of his great moral temple and essential to true discipleship a repudiation of the love of property involving as its true criterion a surrender of all worldly estate for the benefit and relief of the common brotherhood of mankind. This proposition is illustrated and fully established by numerous texts which read as follows:

"Woe unto you rich, for you have received your consolation (Luke 6: 24).

Blessed are ye poor for yours is the kingdom of heaven" (Luke 6: 20).

It is easier for a camel to go through the eye of an needle than for a rich man to enter into the kingdom of God (Mark 10: 25).

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal; for where your treasures are there your heart will be also (Matt. 6: 19, 21).

Give to him that asketh of thee, and of him that would borrow of thee turn not away (Matt. 6: 42). Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again (Luke 6: 30). If you lend to them of whom you have hopes to receive, what thanks have you, for sinners also lend to sinners to receive as much again. But love your enemies and do good and lend hoping for nothing and your reward shall be great, and ye shall be the children of the highest, for he is kind to the unthankful and to the evil (Luke 6: 34, 35). Give us this day our daily bread (Matt. 6: 11). Forgive us our debts even as we forgive our debtors (Matt. 6: 12). No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and Mammon (Matt. 6: 24). Blessed are ye poor. Woe unto you that are rich. (Luke 6: 20, 24).

Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple (Matt. 14: 33; Luke 12: 15).

In the nineteenth chapter of Matthew we are informed that a young man who had kept all the commandments from his youth up, came and asked Jesus what "he should do to inherit eternal life." His response was, "If thou wilt be perfect go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven (Matt. 19: 16, 21). Again in the Parable, Dives is described as a rich man, who was clad in purple and fine linen, and fared sumptuously every day. No special sin is attributed to him, yet we are informed that he died and lifted up his eyes in Hell, whilst Lazarus the poor beggar was received into heaven, though it is not said that he had a solitary virtue to recommend him (Luke 16: 16).

Again, the only mention made of any portion of the Jewish Scriptures ever read by Jesus in the synagogue is mentioned in 4th chapter of Luke, 16 to 20 Verses, at which time he read from Esaias, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, and he began to say unto them this day is this Scripture fulfilled in your eyes.

This great principle he taught in regard to

property was further illustrated by the history of his disciples in the city of Jerusalem composed of those who had been instructed by his personal teaching and intimate association, and who must have understood the practical method that Jesus inculcated. We find it recorded in Acts, 2: 44, 45:

"And all that believed were together and had all things in common, and sold their possessions and goods and parted them to all men as every man had need."

Finally, I will mention one more text that sustains the same principles and shows how much indignation he felt toward those whose souls were devoted to money-making. I allude to his driving the money-changers and traders out of the temple.

I said that this abnegation of property was the keystone to the arch of all his moral code. And Jesus well knew that none of the other principles of his faith could grow and bear fruit unless the selfishness of human nature could be eradicated. When avarice makes its abode in the human heart no Christian virtue can ever bloom in that barren waste. Like the deadly poison of the upas tree it destroys all life within its range.

Those eight propositions present the essential moral principles of Christ's religious teachings. He expressed them in every manner that human language could be used to express an idea. They need no commentator to elucidate them. They stand out in bold relief and speak for themselves and those who venture to explain them away will have emasculated Christianity, and made so great a departure from the religion of Jesus as to utterly destroy his sublime faith. All Sectarians teach a love for Jesus.

He has expressed in his own words what is the criterion of that love: "Those that love me keep my sayings (John 14: 21, 23).

He that loveth me not keeps not my sayings (John 14: 24).

That he intended those sayings to constitute an essential part of his gospel is shown furthermore by the great commission given to those sent out to preach that gospel to whom he addressed those memorable words, "Go ye therefore and teach all nations." "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20).

And the importance of regarding all his maxims was further enforced by his remarks reported in the 24th and 27th vs. of the 7th chap. Matt. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man, which built his house upon a rock and the rain descended and the floods came and beat upon that house and it fell not because it was founded upon a rock, and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came and the wind blew and beat upon that house and it fell and great was the fall of it. Those texts show that he intended all of said teachings to be taught to his disciples and practiced by his followers as his religion.

As regards the next word, he taught with singular distinctness that a man would be judged and approved for conduct, not by any mystical faith reposed or abstract principles and dogmas, but by the deeds done in the body in this life (see Matt. 31: 46; Luke 14: 33; Luke 6: 47-49; Matthew 16: 27).

This brief analysis of the Christian religion would be imperfect if I omitted the great spiritual gifts that were promised to all believers who fully accepted his proffered faith. He assured his disciples that those "who believed on him should work the works that he worked and even greater works (John 14: 12) and when he sent forth his apostles to preach his gospel to the whole world, he asserted that "these signs shall follow them that believe. In my name shall they cast out Devils. They shall speak with new tongues. They shall take up serpents and if they drink any deadly thing, it shall not hurt them—they shall lay hands on the sick and they shall recover (Mark 16: 17, 18).

The power to work the great miracles enumerated and to do even greater things than Jesus had done, were the indications of true believers. To-day one would inquire in vain for the disciple who could show his faith by similar works, and the churches attribute such operations to a satanic influence. I have thus briefly stated the fundamental doctrines which Jesus taught and sustained them by numerous texts reported as spoken by him in the inspired volume called the New Testament. If they are not inspired and authoritative, no part of the Bible can be so regarded.

He taught them repeatedly to his disciples and instructed his apostles to teach them to all men. They present one harmonious system pervaded by love, charity and mercy. They constitute the gospel of Jesus, which if faithfully carried out, would effectually destroy all selfishness, vice and crime, and inaugurate the kingdom of heaven on earth.

I turn from the presentation of that religion and I ask who are his disciples and apostles at the present day? Who dares to preach his doctrines and declare his whole counsel? Who loveth him so much as to keep his saying and make his precepts the guide of their life? What church to-day enjoins a love for man as man, as the first great element of religion? What church teaches a love for man beyond their own sectarian faith? What church demands of its members a suppression of all war and personal violence? What church teaches private personal prayer as the only proper method of approaching God? What church insists on its members reposing a faith in God's providence that excludes all care and provision even for the morrow? What church teaches that spirit of unbounded forgiveness be prescribed.

(Concluded on fifth page.)

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 38th Street, by Dr. Babbitt.

The Twenty-fifth Anniversary of Modern Spiritualism.

I give below a synopsis of the interesting speeches, delivered at the St. James Theatre, New York, March 30, 1873, in celebration of this Anniversary, Dr. Hallock, Chairman.

DR. HALLOCK'S ADDRESS.

This meeting is called in commemoration of what took place a quarter of a century ago. The church has its Christmas, Puritans their 22d of December, Spiritualists their 30th of March. The first notice of those Rochester Knockings seemed like a fairy tale. You know I stated it would reach us here and we could all see it. The prophecy has been fulfilled. My faith has never doubted the truth of Spiritualism. Its purpose is not merely to save souls for the future, but society for the present. All other knowledge is vain in that solemn hour when the soul stands ready to take its flight. Every new discovery has to battle with prejudice, but

"Truth crushed to earth shall rise again." There is no truth that can be got without being bought by earnest work. Those who have received Spiritualism into the intellect, may be numbered by hundreds of thousands. But to produce fruitage, it must go down into the inner life. We, as Spiritualists, have got the A B C of Spiritualism by means of these knockings; but the alphabet is not all that is wanted. Genius takes the alphabet and works it up into great ideas. The truth that does not reach into the inner life inevitably dies. That was the great difficulty with Ancient Spiritualism. It goes into Sunday, into tracts and into meetings, but not into Wall Street, not into our legislatures, not into our commercial life.

Mr. Warren S. Barlow then read an excellent poem which showed up some of the superstitions of prevalent theology, after which some very pleasant and humorous remarks were made by

ANDREW JACKSON DAVIS.

"It is well," said he, "that you allow only ten minutes, as I can give my address in less time than that, namely: No. 24 East 4th St., New York;" after which Mr. Davis turned to go to his seat in the midst of applause of the audience. Dr. Hallock remarked that the address was good as far as it went, but they would like more of it. He then continued something as follows: I rejoice in being here to-day, because it celebrates the universal agitation. The chairman says that man is not an animal or vegetable; I am not here to celebrate a religion born twenty-five years ago. Spiritualism to me is a demonstration of immortality. The conviction of man's exalted destiny will elevate all men. I belong to those who rejoice in ideas rather than the mere phenomena. Personally, I have never sat at such a table as that of public circles, and you may say that "I have meat that ye know not of." All of you could have this meat. Four years ago I published a book which led many to say that I recanted. I merely uttered a caution. It does not touch my veneration to move tables, tie persons, etc. I live in New York, a city which is said to be midway between hell and the elysian fields. I love New York. I love Spiritualism. I welcome Henry Ward Beecher, though I differ from his theology. I treat with all kindness Victoria Woodhull, Theodore Tilton or the Pope of Rome, although I may quite disagree with their theories. All of these have nothing to do with religion, any more than a loud bell has with a good dinner. We can afford to differ.

The Chairman next introduced

PROF. S. B. BRITTAN

Who spoke as follows: Though not well, I could not resist the inclination to be here. I see no special propriety in celebrating this day for the reason that Spiritualism is a part of the experience of all ages and nations. If I were to fix the date, I should go back farther than Hydesville. One hundred and fifty-seven years ago, all the phases that have attended the Fox family, occurred in John Wesley's family, such as the rolling of balls on the floor, the falling of glass and a great variety of other phenomena. It would be well to go back one hundred and forty-three years ago, when Emanuel Swedenborg's vision was first opened to the spiritual glories. The very foundation of all religions, Brahminism, Buddhism, Christianity and Mohammedanism all came from spiritual manifestations. Take out the spiritual part of Christianity and what have you but husks? And yet the world knows little of it. If you were to ask most people about Spiritualism, they would say it is right from the lower regions, and was a charter for all iniquity, and that Spiritualists were from Oneida Community, or Salt Lake City, although the religious communities dwelling there build upon the Bible. We must look upon this subject without always asking for miracles. The magicians of Egypt imitated Moses very closely, in most things, just as persons are attempting to imitate true mediums now-a-days. I am sorry we must have so many conventions, in which many have seen fit to ride hobbies. We want individuality. If we organize Spiritualism, let us have done with the imitation of the sects. Let us organize to do something rather than believe something. I care not whether a man believes in Mohammed or Christ, if he but works for man. We must sink our traits of character into the depths of feeling, as well as rise into the higher atmosphere of etherial life. We must remodel society. We must take Moses out of the chair of government, and put Christianity or Spiritualism into it.

We must study into human life. Human life is to a great extent predestined by the method of birth. We have no more right to condemn a human being who works from forces he can not control, than we have to condemn an infant. We must cast out the law of Moses, and institute in its place the law of humanity. There may be some in this assembly, who call themselves Christians, and who do not see these beautiful truths. Did not your master say, "I came not to destroy, but to save." "I will have mercy and not sacrifice." Let our educational institutions be formed on natural laws. We want nature and the knowledge of the laws of life. We want an eclectic religion, an eclectic science. Let it be the business of the American religion to choose the good of all systems. Let us enfranchise woman. I scorn to have any right which my mother can not have. If there is to be any superiority of privilege, should it not be accorded to what people are pleased to call the "weaker sex?" [Applause.] We must have an aristocracy of mind and science, and real worth. But of all aristocracies, an aristocracy of pantaloons is the most unfounded. Let me say to those men who have been treading Wall Street and State Street, whose faces resemble a steel trap and an iron vise, are there no nobler things than this money, this merchandise? You women of America, who spend your time in lolling on your divans in the morning, and in going to the ball-room at night, in full dress, which means one

that covers half the person and all the floor, is there nothing nobler in this age of progress? You that are seeking sensations to pass away your time, live a nobler life and at last you will have a sensation indeed when you rise into the glorious light of Heaven.

MISS NETTIE M. PEARSE.

We meet to celebrate one of the grandest epochs of history. True, as Prof. Brittan says, spiritual phenomena has always existed. But Modern Spiritualism means something more than communion between the two worlds. It comes with a great revolutionizing power to reform society, to abolish corruption, to modify the religious and political world. It enters the social life and there deals its blows at evils which we are suffering to-day. Some will say it is simply a fact, a phenomenon, but when we see what these principles have accomplished in the past twenty-five years, tearing down the false, revealing higher truths in religion, and social life, what may we not expect for the future? We have to meet sneers and persecutions from the churches, but religion is older than creeds and forms. We should pray through noble deeds, with our hands upon our hearts, not upon the hilts of swords. The next twenty-five years we shall see these principles taken up into the inner life, every day made a Sabbath, or holy day, and every home a sanctuary. After awhile we shall have no need of physicians for the body, for we shall understand the laws of life, and no ministers for the soul, for we can do our own praying. The great future shall outwork itself into a far higher life.

MISS JENNIE LEYS.

We say this is the twenty fifth Anniversary of Spiritualism. I believe that Spiritualism came with the first creation of a human soul. Spiritualism means the practical realization of whatever is pure, and good, and noble. It is to be the hand that is to lift up even the murderer, even the adulterer, even the lowest of earth. Do we not need the keener knowledge of Spiritualism to show us human life? Though manifestation after manifestation may, like the diamond, have its imitators, yet nothing in earth or heaven can take away the consciousness of spirit power. Not only many in earth life, but many who have gone into the spirit-life, need our help, for they dwell in darkness. We must lift up women. The Father God has heretofore ruled. The Mother God should now be interpreted through woman. In Massachusetts, one hundred and forty-two legislators voted that woman was not equal to man, and should not have equal wages for the same labor. When your legislatures can put their hand into people's pockets and take out millions of dollars without their consent, it is time that woman should have a voice in these matters. We don't need millions of dollars for churches that sustain such villainies. In four places in this nation, the fires of revolution are being enkindled. You should band together as a man, and vote as a people. Why do not people do right? Because of their early education and conditions, and their origin of life. Step by step, with all your ancestral conditions about you, you must rise and be equipped for the future. You must educate the young to work in schools, as well as study, and train them to nobility of life, so that our prisons may not be crowded. No one should say when looking phenologically and physiologically at his fellow-man, "I condemn thee." What motives are there for becoming the purest and whitest, both in thought and deed, when looking at the soul's destiny? Whatever be the cloak about one, even the Spiritualistic cloak, it must pass away. The spirits call for the highest and noblest that we can do. In the far future there will be no death, no sighing, and a spirit of love and peace shall be on the earth, as it is in the distant spheres where the spirit has reached a divine perfection, and a divine love. Then the earth shall be beautiful and all shall be happy, and heaven shall come down among men. [Applause.]

Our New Home.

I have made arrangements to have my Magnetic Cure moved on May 1st, to 229 West 38th St., near Broadway. In connection with this, a delightful Hygienic Home will be established, for patients and others, presided over by an accomplished lady clairvoyant and physician, who will assist me when necessary. I have been very much encouraged by the new and greater power, I seem constantly to be receiving, for healing the sick, even the most obstinate cases. My electro-gymnasium will hold over until fall, but I am to train the New York Lyceum every Thursday, evening in the beautiful and vitalizing magnetic gymnastics, which I have devised and developed, because I consider them more inspiring and health-giving than the old methods. Hereafter let the New Yorkers remember that the headquarters for the RELIGIO-PHILOSOPHICAL JOURNAL, which is constantly increasing in favor here, will be at 229, West 38th St., and that advertisements and subscriptions, can be handed to me there.

Twenty-Fifth Anniversary at Terre Haute, Indiana.

Whom, and What I Saw, and What was Done.

BY T. B. TAYLOR, A. M. M. M.

S. S. JONES, DEAR BROTHER:—It will be interesting to your readers, probably, to have a brief account of matters and things at, and near Terre Haute, Ind., at which place on last Saturday, Sunday and Monday, the Twenty-Fifth Anniversary of the introduction of Spiritualism, in its systematized form into America was observed and enjoyed.

We arrived at Terre Haute, on Saturday, p. m., and was shown to the princely establishment of Dr. Allen Pence as "my home" during my sojourn in the city. Dr. Pence and his charming little Dutch wife, can put their fingers in their ears while they read this paragraph, should it chance to fall into their hands. Dr. Pence should have his name changed to read Prince, the son of a king, for such is he. A most charming, choice spirit is within him. He owns a large and beautiful property on the Second and — streets, the front three stories high, made of brick—the rear, made of wood, where the doctor and his family live—and where, in such a pleasant, and ever princely manner he entertains his many friends. The first story of Dr. Pence's establishment is devoted to his large and profitable business—the drug, wholesale and retail. Among other things that the doctor keeps on hand in his office, are our Spiritualistic books, pamphlets, pictures, etc.

Mrs. Pence is a worker. Oh! if all our reformers were only so practical and full of good sense as she, the world would be born again in a few years. But, alas! "Deacon Hook," as Addie L. Ballou calls the honorable Secretary of the society, has a soul as big as a lake, and was on hand with his pleasant dry jokes, and a kind word of encouragement for all. He is a noble specimen of redeemed humanity. He and others urged me very much to stop over a week and look carefully at Terre Haute to see if that is not the place to locate the Universal Sanitarium, but business urged me toward Kansas at an early hour; nevertheless—more anon on locating this Institution at that point.

As I sat in the parlor at Dr. Pence's, who should walk in but our good, earnest whole-souled, intelligent, co-worker, Sister Addie L. Ballou, just returned from her lecturing tour through the South, or her "march to the sea." What a noble self-sacrificing soul is she! Ready to go anywhere and do anything that will elevate and bless mankind. I felt myself drawn very closely to her, as I found that she so fully appreciated and entered into my plans for constructing an Institution that is to bless the world. At her request I repeat here a brief outline of what is contemplated that the friends of humanity who are sending in their means may see the glory and grandeur of this enterprise.

1. On the lower floor a Healing Institute, with these appliances, the potency of which I have proven again and again, viz: the Turkish Bath, Electro-magnetism, the Swedish movement, and a judicious use of medicine. Under these appliances "the blind shall see, the lame walk, the deaf hear, and the sick be healed." 2. On the second floor the auditorium for lectures, the drama, etc., and seance rooms of all kinds for spirit-manifestations. 3. On the third floor an art gallery—and instructions given to young women, married, single, or widow in some useful art, as at the Cooper Institute, N. Y., that such may go out to maintain themselves and bless the world. 4. Connected with the Institution will be a school and home for poor orphan children and those who are worse than orphans, cursed with lazy, drunken, profligate parents. This school is to be conducted on the "Industrial" plan. 5. The Institution is to have a Lodge connected with it, into which poor, tired, travel-worn, sick and discouraged lecturers may turn and rest, and refresh themselves, be treated and cured—all free of expenses, and go on their way rejoicing doing the great work that is on their hands. Media, true and trusty, will have the same privileges—all free. Drunkenness, and all other abnormal conditions, will be treated as diseases and cured. Donations, bequests, contributions, etc., for this grand object, will be received and duly acknowledged, the money safely deposited in bank and used for that purpose alone. Send on a hundred thousand orders for the spirit photograph. It is worth twice 50 cents as a curiosity.

Well, on Saturday evening we were all (strangers mostly) invited by Dr. Pence to his Seance Rooms in his great brick block, where he furnishes the medium and her husband rooms free of rent. Here we witnessed materialization as palpable, if not more so, than at Moravia, "the Mecca of Spiritualism."

Mrs. Stevens, the medium, is a young married woman of about 22 years of age, I should judge—slender, thin, small, dark hair and eyes, the very picture of frankness and honesty. The cabinet is of the usual kind, which was examined by a committee of gentlemen, while a committee of ladies took the medium into an adjoining room and examined her closely, even to the removing of her shoes and stockings. They found no white fabric of any kind whatever, all her underclothes being made of dark goods, because some had said, "Maybe she makes white robes, etc., out of her linen." Not a stitch of white of any kind could be found on her person, masks, crowns, feathers or anything of the kind—only a scanty wardrobe and the all of black or dark goods. Having entered the cabinet, a tune was played on the music-box, and a hand and arm to the elbow were displayed at the aperture, the hand large and muscular, the arm being covered with a shirt-sleeve. Then another and another, now small, then large, now with, and now without a gold ring. By-and-by a head, face, neck, chest and two hands and arms appeared, the face covered with a long heavy beard and mustache, a crown with white feathers on the head, a white robe with white feathers on the head, a white robe on the body, and all had semblance of real life. This vanished and another and another came—all differing from each other. As many as twelve different forms have been manifested at one seance there.

The time is not distant when the people of the West need not "travel East in search of light." The medium has the promise that at no distant day our spirit friends in general can materialize in her presence, give their names, etc., as at Moravia and elsewhere. At present her own spirit band alone can communicate in that way.

On Sunday morning a large and highly respectable audience assembled in "Pence Hall," to hear the lecture. Mrs. Ballou accompanied us on to the platform, and after music by the choir in a very choice and neat little speech introduced us to the audience, to which we spoke for over an hour and a quarter on the consecutive steps that brought us from the "court of the Gentiles into the sanctum sanctorum."

In the afternoon we were invited to a seance at the residence of a Bro. Morgan, whose little daughter, only eleven years old, is the most wonderful medium in the world for her age and the time of her development. She has only been sitting about six weeks and yet all the wonderful phenomena, so far as the movement of ponderable bodies, playing on instruments, ringing bells, etc., are concerned that are common in the Davenport Brothers' seances, occur in the presence of this child. The cabinet doors stand open, the child is chained and put under lock and key, and the key held by a stranger and a skeptic. I can not give details, but give it as my opinion that the little Morgan girl has no equal on the continent.

In the evening a very fine audience packed the hall, while they listened to "The Intolerance of the Ages." I sold lots of "Old Theology Turned Upside Down, The Woodhull-Beecher Imbroglio and the wonderful spirit photographs, the proceeds to go to build 'the idol of my heart,' a Universal Sanitarium.

In the morning Mrs. Pence "showed us round town" in her carriage. In the afternoon we went to our old home, when a college professor, at Paris, Ill., to meet an engagement to lecture at night. Dr. Curl had made a flank movement on the clergy and got them all to read a notice that "Rev. T. B. Taylor would deliver a lecture on Monday evening in—hall." So, many Methodists came to hear the lecture

—were disappointed, amused, grieved, pleased, made angry, laughed, cried and what else I know not, but I have not for long time addressed an audience with such varied results. At the close of the lecture the audience by scores gathered around me to examine my strange curiosities, and buy my books. At 11 p. m. we took the train for St. Louis, and from there to this city where we arrived in good order onward moving.

To say that I was pleased with my visit to Terre Haute and Paris, is not to express the fact; I was delighted, and profited and hope that I was a blessing to others.

Leavenworth, Kan.

Du Chaillu and Darwin.

BY JOHN SYMPHES.

I listened with the most intense pleasure and curiosity to the recital of the adventures of the great traveler, Du Chaillu, in Equatorial Africa; and what made it still more interesting, was the fact that the story was told by Du Chaillu himself. He is a little, black-eyed, dark-skinned and bald-headed Frenchman. Through the medium of his books and lectures, the people are now pretty well posted on what

he saw, what he heard and what he did, during his ten years' travels and explorations in that distant and unknown country. About fifty per cent. of his lecture was "Gorilla," and judging from the way that the people seemed to enjoy that part of his speech, I would infer that they would have been highly pleased if it had all been "gorilla." The story of his adventures with those wild men of the forest was most fearfully exciting. He pronounces the anatomical construction of these animals to be precisely the same as man, with this slight difference only, that some bones are a little longer, some a trifle shorter than the corresponding bones in man, but that the hinges, joints, and number of bones are precisely the same. He thought that these facts might go a great way toward the establishment of the Darwinian theory of the origin of man. However, he thought there was a great gap still left open between the gorilla and man, and this gap must necessarily be closed up before the Darwinian theory could be positively established.

To my mind, said gap, is as easily closed as it is to shut the door of our dwelling. Climate and a different mode of living, has made all the difference that we see between man and the gorilla, the chimpanzee or the monkey.

Nothing can be more certain than that man had his origin from, and has been developed up out of the animal kingdom below him. This theory has a natural, tangible and scientific basis, while that other theory affirming his origin to have been in a garden called Eden, and that he was manipulated from a bit of Asiatic mud in the hands of a God, is evidently a made-up story, with not even the hundredth part of a grain of truth in it. But, then, says one, "Gorillas and monkeys are hairy—why are not we the same if we were derived from them?" I answer that it is very evident that men have hairy animals at one time, as traces of fine hair is yet to be seen all over the human body. The habit of wearing clothes, which a cold climate made necessary, and by thus covering up the body, and keeping it in the shade and away from the action of sunshine and the elements, has arrested it in its growth, and per consequence it has now almost entirely disappeared. But the greatest objection by many is this, "Man has language; gorillas and monkeys have none." This seeming great objection to the development theory of the origin of man, is easily removed when we consider what language really is. All animals can produce a sound from the throat and lungs, and this sound is the foundation of all language. Man produces a sound by the escaping of air from the lungs, so do other animals, but with this difference only, man has learned to manage his lips, tongue and teeth so that he articulates or cuts that sound up into words as it escapes from his mouth, while the animals have not so learned, but still they have the original faculty of speech as well as he. Analyze human speech down closely, and you will find that it resolves itself back into this original sound of the human voice. A mute has the faculty of speech just the same as you or I. His power of voice is the same, but as he can not hear, he therefore can not learn to work his lips, tongue and teeth so as to cut this original voice or sound up into words. The gorilla indeed has a splendid faculty of speech, as he can produce a sound that can be heard at the distance of three or four miles. Now, if he could only be taught to work his lips and tongue to a little advantage, he would soon have a spoken language as well as man. The roaring of the lion could be rendered into language the same way, and so could the barking of a dog. Indeed, it is now stated that upon good authority, that there is a man living in the State of New York, who has a favorite dog, whom he has learned to talk. He takes hold of the lower jaw of the animal with his hand, and by skillfully working it when the dog produces a sound, he shapes it into words as it escapes from his mouth. It is stated that said dog can speak almost any word when thus slightly assisted by his master, and that he has learned to swear like a trooper. Parrots and crows have been taught so to manage their tongues, as to throw their voice into words. From these facts we can plainly see that speech is no special gift to man, but that he has only learned a little more about the management of that natural voice, which he possesses in common with all other animals.

But if we come from monkeys, what has become of the tail? I heard a gentleman whisper the other evening while listening to Du Chaillu. I told him that he might as well argue that a frog did not come a polywog, because Mr. Frog did not retain Mr. Polywog's tail! There is an infinitely wider gap between a frog and a polywog, than there is between a man and a gorilla. The frog has four legs and lives upon the land; the polywog has no legs but a tail, and can live only in the water; yet we know positively that the one is derived immediately from the other. But, again, follow nature a little further, and witness a few more of her seeming wide gaps, and see how easily she fills them up. Look at the loathsome, hairy caterpillar crawling upon the ground, and then look at the beautiful butterfly with painted wings proudly soaring through space, and think of the wide gap that exists between the two. You could hurl the whole animal kingdom into this gap, and scarcely diminish the chasm, yet we know positively that one is derived directly from the other. But the greatest trouble with man is his pride—he thinks this theory so humiliating to him. He loves to ascribe his origin to the Gods. It tickles his self-esteem, and this is the only reason why that mythologic story of man's creation by a God in the garden of Eden has become so popular in the world. But to the lover and student of nature, there is more true grandeur in one natural truth, no matter how humiliating to man's false and ignorant pride, than there is in ten thousand glittering lies! So hurrah for Darwin, the man who has found the key that unlocks the mystery of the origin of man. Wake up! for the darkness is fleeing away and behold the day breaks!

LaSalle, Ill.

Letter from Addie L. Ballou.

DEAR JOURNAL:—"Home again" to the weary toiler on life's frontier battle field of truth, means the warm greetings and loving welcomes of those who love us, whose blessings have gone with us, and who have missed our presence, yet who have bid us Godspeed in the work before us, and who in every sense appreciate us, and so I write you now at "home again," from this Spiritualistic headquarters known far and near as the Pence House, at

TERRE HAUTE, INDIANA.

After a very pleasurable sojourn of some ten days at the beautiful city of the South, from which I last wrote you, Augusta, Georgia, I reluctantly turned my face toward the Capital city of South Carolina. My course of six lectures in Augusta were pre-eminently a success, and the beginning with but a handful, so to speak. After the first lecture I had no difficulty in drawing a crowd. Masonic Hall in fact seemed on several occasions to have been the centre of attraction, and our audiences were among the choicest thinkers ever brought together. There is no society here, and but few of the faith, and although my advent was unheralded and unwelcome among them, it would

have been impossible to have fallen into better hands. The gentlemanly agent of whom the hall was rented, was so well pleased with the lectures as to reduce his charges to the simple cost of lighting, etc., while a reduction in the hotel bill at the Augusta House, was also worthy of notice. There are Spiritualists enough in the genial State of Georgia to make it as beautifully radiant in spiritual wealth, as blooms of early spring-time, if only co-operation and systematized effort could be sustained among them.

A more barren and dismal prospect never attended on the footsteps of an itinerant, than that which seemed to checkmate every effort my best abilities could put forth at Columbia, South Carolina. Arriving in the midst of a drenching rain at midnight, and after waiting all the next day in an unenviable frame of mind, for the personal or other recognition of my telegram and letter announcing premeditated and final arrival, succeeded at last in "locating" the enthusiastic promoter of my invitation hither, and whom I found after walking a mile, confined at home by the double affliction of a crippled limb and a sick wife, and who considering his own burdens of life, had, like many another ardent Spiritualist, reckoned without his host as to financial matters, and summoned the speaker without due consideration that though the spirit may be willing, the pocket may be too heavily taxed in these unassisted missionary labors. Failing to be correctly and well advertised, the lecture which was to have been delivered on Saturday evening, still remains among the things that are not, and the large audience that did not come out, will always remain in ignorance of the good things they missed, or of the "bad" ones they might have disliked.

Nothing daunted, and kindly piloted by a most gentlemanly sympathizer, after securing the promise of the hall and all necessary preliminaries, the circuit of morning publications was made, whose extremely obliging editors gave me most admirable notices, which drew to the hall a very select and interested audience, who listened with earnest attention throughout the discourse. At night at the moment of leaving the Hotel for the evening lecture, the rumor came up from the people, that a large and impatient crowd were waiting and could not get in the hall. On arrival at the scene of discomfort, the facts disclosed the refusal of the proprietor to keep his engagement and to open the hall for "a woman to talk nonsense!" Persecution always paves the way to patronage, and at once the unsolicited commendable offer from the proprietors of two hotels, of the gratuitous use of their commodious rooms, was as gratefully, as unexpectedly received—only one of which could be accepted however, but never has it been my good fortune to hold in such breathless attention for over an hour a more appreciative audience than gathered together that night at the Central House, and from whose bounty and generous sympathy was volunteered the financial munificence more than equal to all expenditures, for which I am ever grateful to them and the good brother Israelite, the proprietor of the magnificent Wheeler House, whose religion of good deeds prompted him to cast "half off" in the bill account on his register opposite my name.

With many warm memories of friends and favors never to be forgotten, and with the fixed purpose of devoting next Winter's campaign to the genial South, on the next day myself and baggage duly ticketed and checked, were again en route—and with a few stoppages and incidental delays, on Saturday, A. M. reached Terre Haute just as the last lingering vestiges of snow (the first of the season to my eyes) were melting from the hillsides, and just in time to attend and participate in the exercises of the twenty-fifth anniversary.

Terre Haute, Ind.

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Mrs. A. H. ROBINSON, Chicago, Illinois:—Having for forty five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased twenty-five pounds. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc.,

M. C. MOCODY.

Hamilton, Caldwell County, Mo., March 19, 1873.

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The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

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Arts and Sciences.

BY.....Y. A. CARR, M. D.

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Art and Science.

As a prelude to the introduction of the general classification of the sciences into classes, orders, genera and species, we pause to note something of interesting chronology by the way. According to the nature of the demands of the facts in the case, the cycle of the sun is twenty-eight years before the days of the week return to the same days of the month, and it is found by adding nine to the date of the year, and dividing by 28, the quotient is the number of cycles, and the remainder is the number of cycles wanted. The time of the moon's southing, is four-fifths of an hour later every day, from the last new moon.

Christ is supposed to have been born in the forty-third year of Augustus, 4,004 or 4,005, or some other thousands of years after the Genesis account of Creation. The Alphonsine tables state that the Creation was 6,934 B.C. The Greek church puts the Creation 5,508 B.C. and begin their first year in the month of March. The early fathers held the Creation to be 5,502 B.C., and add the year A.D. to it; others made it 5,492, and others differently.

The modern Jews date Creation as being 3,760, B.C., making the present date 5,634 years since the Creation. The epoch of the Mosaic Creation is fixed by the Samaritan Pentateuch, at 4,708 years B.C.; the Septuagint at 5,872; the Talmud at 5,344; and other chronologists, some one hundred and twenty in number, vary from the Septuagint to 3,268, some fixing it at 5,411. The Catholic church adopted the even number 4,000, to avoid the trouble of fractions, but for want of something else to do, added four more years to make it no doubt appear more definite, and it is from this momentous decision, that the period of Creation is now accepted by the Christian world, so called, as having occurred precisely 4,004 years before Christ. This is much the same character of authentic decision that characterizes their many other glorious and inglorious works.

There is also a like confusion respecting the year of the flood, the Septuagint puts that important drowning catastrophe at 3,426; Josephus at 3,146; Samaritan at 2,998, and modern Jews at 2,104, while others, such as Herodotus and the Greeks, do not seem to have heard of the affair at all, as they neither mention nor seem to take any stock in the dampening event. The Greeks, however, did hear and speak of an overflow in Attica and a few other subsequent freshets elsewhere. In addition to all this, there is a similar sublime uncertainty about the birth of Christ, who came according to the saying of the Prophets, between which event and which prophecies, so called, there is about as much resemblance and homogenous connection as there is between a bull-terrier and bull-frog; nor is it known whether he was crucified in the 15th, 16th or 17th year of Tiberius.

The early fathers assigned but one year to the period of his public preaching, others two, and Eusebius three and a half. As to Christian festivals, they were mere astrological occasions, commemorative of the days on which the sun entered the different signs of the zodiac. All this later confusion, may have grown out of the revolutionary troubles of the specific occasion, since Judea had been conquered by Rome some sixty-three years before Christ's birth, and Jerusalem destroyed some thirty-seven years after his crucifixion, and some few years afterward, slaying all Christ's disciples, the irate Romans rebuilt and dedicated Jerusalem to Jupiter, and slew 550,000 Jews and banished the rest from Judea.

We, in charity, account for the indefiniteness in this way, and also claim for the same reason, the whole record was thus rendered comparatively unreliable, and more particularly as said record was hidden among the rubbish of an old garret, where it lay some one hundred and seventy-six years, as dump as a stone-encased tomb, until father Origen, a priest, found, brought forth, and fixed it up to suit the cause. Time rolled on with her wonted revolutions and reactions, and in five hundred and sixteen B. C. Dionysius (a monk), invented and introduced the Christian era; in 1204 the inquisition was established.

The nature of our purpose and limit of our time and space, however, preclude any further detail in his connection, than a passing reference to the Hindoo chronology, which Sir William Jones extends through a long period of years and which according to their claim, presents us with a period of 1,970,784,000 or nearly two billions years during which Brahma was resting, but previous to which Brahma was nearly two millions or 170,640,000 years in erecting the earth, after which its planetary motion commenced.

Attention Opium Eaters!

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Husband.—What, Mary, well already, and eating toast and tea! I left you with a raging fever this morning.
Wife.—Yes, Albert, I am well already, and I took nothing but six of Spence's Positive Powders. They acted like a charm, and they cost only two cents and a half a piece. That is the tiniest doctor's bill you ever paid.

We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words, there are in nature but two forces; and they do all the mighty things as well as all the little things that are done. These two forces are easily recognized under the different popular and scientific names which have been given them. In the solar systems of the universe they are called attraction and repulsion; in the earth they are called north and south polarity; in the ultimate chemical atoms of matter they are called electro-positive and electro-negative; and in animal and vegetable life they are called male and female. But wherever they dwell, and under whatever names known, they are always the same, always dual always everything in nature they are, as it were, nature's right and left hand, doing everything that is done, and with it which nothing can be done.

Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease the natural balance, or equilibrium of the positive and negative forces, is temporarily or permanently destroyed. The quickest, surest and safest way, therefore, to restore lost health is to restore the balance or equilibrium of the positive and negative forces; and the quickest, surest and safest way to do this, is to introduce into the diseased body, or organ, the very force itself, whether positive or negative, which will bring about the required equilibrium. This can not be done effectually by a machine or battery; because, as is well known, machine electricity, or magnetism, travels upon the surface, and can not be made to penetrate to the diseased part unless the current is made so strong as to kill the parts through which it passes. What is needed, therefore, are things that will carry the positive and negative forces into the interior of the body, and the interior of the various organs of the body. The POSITIVE AND NEGATIVE POWDERS do this, and hence their wonderful success in curing diseases of all kinds. These Powders are magnetically polarized, and act as vehicles or carriers of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entire body. Nothing, therefore, can escape their penetrating and pervading power. They search the system to the very marrow of the bone.

Truth is always simple. Simplicity is one of the evidences of truth. Now, nothing can be more simple and natural than the above explanation of the nature of disease and its remedy. It is briefly as follows: Every disease is an unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition. The remedy must be something which will convey to the diseased organ a sufficiency of the positive or of the negative force to restore it to its original balanced magnetic equilibrium. This is done by the administration of the POSITIVE or of the NEGATIVE POWDERS, according as the diseased organ is in a positive or a negative condition.

One of the consequences of the great simplicity of this explanation and classification of diseases and their remedy, is the fact that a child twelve years old can treat itself if sick, by simply following the plain Rules which accompany each box of the POSITIVE AND NEGATIVE POWDERS; and it will be found, upon examination of these Rules as simple and as easily understood as any physician's directions for taking a dose of castor oil or quinine.



Mr. Jones at midnight, with a dreadful attack of Neuralgia. He sends for a Box of Positive Powders. They put a veto on his Neuralgia.

It is our intention to publish, in this and future advertisements, certificates and evidences of the cure by the POSITIVE AND NEGATIVE POWDERS of all classes and varieties of diseases. We begin with the following certificates of cures in that large class of diseases which are attended with severe pain, such as Headache, Neuralgia, Rheumatism, Aches and Pains of all kinds.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. They relieved me almost immediately.—(LIEBIG G. BARRITT, White Hills, Conn.)

I have suffered nearly 40 years with chronic Headache, and after resorting to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that the time like an angel of mercy in the night time.—(Mrs. M. A. EARLEY, Huntsville Ala.)

I had a severe attack of Neuralgia last week, and I stopped in 10 minutes with your Positive Powders.—(JACOB S. RITTER, River City, Tenn.)

When I commenced taking your Powders, I had spinal complaint of nearly 30 years standing; also Diabetes, Sciatica, Rheumatism and Erysipelas. I am now well of all. Oh, I do think this is the most wonderful medicine ever given to this

suffering world.—(MARY E. WALDRON, Allegan, Mich.)
They cured my wife of Neuralgia, Deafness and Bilious Fever.—(Capt. A. B. HORTON, Fairhope, N. Y.)

Your Positive and Negative Powders have been a great benefit to me and to my husband. They cured him of the worst kind of Inflammatory Rheumatism.—(Mrs. S. B. SEPPERS, Schenectady, N. Y.)
My wife, Helen A. Craig has been suffering for the last four years from a complication of diseases, namely: Neuralgia and Painful Affections of the body. Sleeplessness, Dyspepsia, Liver Complaint, etc. She used but three of the Positive Powders when she got immediate relief, and is wonderfully improving by their continued use. They have given her exceeding language.—(J. H. CRAIG, Prescott, Wis.)

Three boxes of your Positive Powders cured me of Neuralgia, Rheumatism and Sick Headache.—(Mrs. CATHERINE M. HOSKINS, Baraboo, Wis.)

My wife having used a box of your Positive Powders, was relieved immediately of many Aches and Pains of long standing.—(D. B. GARDNER, Milwaukee, Wis.)

The Positive Powders have cured the Headache and Toothache in several cases, and my own case of Nervous or General Debility. I was very weak and miserable. I have gained from the first day, and am getting to feel almost as well as ever I did.—(J. B. SWERINGEN, Fairmount, Minn.)

While on a visit to my sister in Dover, she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLY, North Richmond N. H.)



"The wonderful working of the Positive Powders no tongue can tell, nor pen describe. I can now lie down at night and sleep the sweet sleep of my childhood."—(Mrs. ELIZABETH HANNAH, Mantu, Utah, now at Los Angeles, Cal.)

If you want a good, sound, sweet and refreshing sleep, take one or two of SPENCE'S POSITIVE POWDERS. For this purpose they surpass every other discovery and invention of man. The POSITIVE POWDERS induce a deep, quiet, healthy, natural sleep, from which you awake feeling refreshed, invigorated and exhilarated. On this point we refer to the above letter, and also to W. REED, Keene, N. H.; L. ETHERIDGE, Battle Creek, Mich.; Mrs. S. E. GRISCOM, Springfield, N. Y.; and others.

The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; DIARRHEA, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all Female WEAKNESSES and Derangements; Fits, Cramps, St. Vitus's Dance, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, NERVOUSNESS, ASTHMA, SLEEPLESSNESS, etc.

The NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DRAPELNESS, loss of taste, smell, feeling or motion; all Low Fevers such as the Typhoid and the Typhus. Both the POSITIVE AND NEGATIVE are needed in CHILLS and FEVER.

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2. If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount—whether the paper is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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Those sending money to this office for the JOURNAL should be careful to state whether it be for a *renewal*, or a *new subscription*, and write all proper names plainly. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, as required by law. No names entered on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec. 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec. 0."

CHICAGO, SATURDAY, MAY 10, 1873.

DEATH--EUTHANASIA.

A Proposition to Murder Incurables, and the Aged and Helpless!

According to Genesis, Death entered into the world through the transgression of our first parents. The habit, first established in the Garden of Eden, has been transmitted from generation to generation until the present time. So firmly rooted in the human mind has this inexorable decree become, that the pious make the necessity a pleasure, and consequently may be often heard humming that good old Methodist hymn, "I would not live always." The methods by which each one is compelled to take his exit from this terrestrial sphere, are so multifarious, that while you are endeavoring to keep at bay one vile disease, another approaches you unawares, grapples hold of a vital part, and extinguishes the last spark of life in your system. We know of only one man on this mundane sphere, who is reputed to be perfectly healthy, and who has defiantly snapped his fingers at the jaws of Death, and persisted in living, notwithstanding we have published two obituaries of him. We refer to

DR. WM. HOTCHKISS.

of St. Louis, the celebrated Snapping Doctor. He is one hundred and forty years of age, and is the very picture of health, seeming to have an indefinite lease on life. He was never known to wash but twice, and then the renovation instead of proving a healthy energizing influence on his system, temporarily, completely unnerved him. He is a Mason, and the lodge in Virginia which he first joined shows him to be about one hundred and forty years old. He is a remarkable healer, and finds a lucrative practice in St. Louis.

Although this celebrated Snapping Doctor is one hundred and forty years of age, we are inclined to the opinion that he will eventually die, and the policy first inaugurated in the Garden of Eden be successfully carried out! Should he, however, persist in "living always," it would be a most excellent argument against the creation of the Garden of Eden in remote ages, and would, perhaps, induce some to even doubt the statement of the Bible in regard to an original pair. While, however, the Doctor persists in living, others will continue to die, some one way and some another. A few, however, apparently fearing that they may never shuffle off this mortal coil, or becoming tired of the routine of daily duties, or too inextricably intermingled with love or religion, desire to destroy the silvery chord of life by severing the jugular vein, or by shooting a ball at some vital part, or by taking an overdose of a powerful narcotic. One young man, deeply involved in a social scandal, and being of a highly sensitive nature, resolved to terminate his existence by taking poison. He stealthily procured it, an ounce of laudanum, and writing a sympathizing letter to his friends, resolved to die. Extinguishing the light (he dare not take the deadening dose in the light), he felt for the poison, but instead thereof he grasped a two ounce bottle of a powerful purgative liquid. With one mighty effort he drank it down, and then peacefully waited the result, expecting momentarily to become unconscious. Soon, however, the physic commenced to operate, and it did its work so effectually that the young man the next morning had no desire to commit suicide. He don't think an overdose of physic dangerous.

According to Prof. Faraday, the crime of suicide is very common in this age of the world, for he intimates that all who die under one hundred years of age may be charged with self-murder; that Providence, having originally intended man to live a century, would allow him to arrive at that advanced period if he did not kill himself by eating unwholesome food, allowing himself to be annoyed by trifles, giving license to passion, and exposing himself to accident. Flourin advanced the theory that the duration of life is measured by the time of growth. When once the bones and epiphysis are united the body grows no more, and it is at twenty years this union is effected in man. The natural termination of life is

five removes from the several points. Man being twenty years in growing, lives, or should, five times twenty years; the camel is eight years in growing, and lives five times eight years; the horse is five years in growing, and lives twenty-five years; and so on with other animals.

While men, women and children are constantly dying around us, presenting a sad picture to contemplate, a class of pseudo philanthropists have commenced discussing "Euthanasia." "There is," says the *Popular Science Monthly*, "a small knot of thinkers in Birmingham, England, who come together to discuss philosophical topics and call themselves the 'Speculative Club.' In 1870 they published a volume of seven essays, which were written with much ability, and some of them with great boldness. The sixth article of this volume is by Samuel D. Williams, and is entitled,

EUTHANASIA,

which, being interpreted, means 'easy or desirable mode of death.' Since this club commenced discussing this question, it has received a great deal of attention from different philanthropists and reformers. An article in reference thereto may be found in another column of the JOURNAL, the sentiments of which we do not feel like endorsing, and which have induced us to give "Euthanasia" a careful examination.

The opinion seems to prevail among a certain few, that when life ceases to be desirable, it then ceases to be useful, and that any one under those circumstances is justifiable in committing suicide.

Forcible deaths are constantly occurring around us. The unskillful physician sends his victim to a premature grave! Thousands of abortions are caused each year, sending a germ to be matured in the Spirit World! Ministers murder their wives! Enemies poison each other! A man is incarcerated in the toms, and contracts a disease there and dies! Booth assassinated Lincoln! Foster in a fit of passion murdered a fellow-man! Drunken rowdies quarrel, then shoot each other! Men in battle imbue their hands with each others' blood! These forcible deaths are generally the most horrible, and exhibit a dark, damning, brutal nature. But now it is proposed to kill a human being in a refined, sympathetic, and highly humane manner, and make dying a sort of enchanted pleasure, that those who are "worn out" may be transmitted to the pearly gates of Paradise without that procrastination that is sometimes attached to the lives of aged persons.

Prof. Newman, an advocate of suicide says, that "Somewhat earlier, in reading travels, perhaps Mungo Park's travels and accounts of North American Indians, I was led to meditate on such cases as that of a party forced to travel rapidly through forest or desert where one of them suddenly fails in strength. If the rest stay to carry him, all would perish. They reluctantly leave him behind. Sometimes he begs to be killed, lest he perish of slow starvation, or by vermin devouring him. The facts, I confess, led me to the conviction that we overstrain our reluctance to shorten life." Would it not be better even under those distressing circumstances to let the unfortunate creature die naturally?

Supposing your father is very old. Long years of toil, sacrifice, privations and intense suffering enabled him to accumulate a fortune, which he persists in managing while life lasts. He becomes very old, very old indeed, and somewhat troublesome. He contracts numerous diseases. No sooner does the family physician modify his rheumatic affections, than he is attacked by some other disease. That relieved, and he feels a severe pain in his stomach, which makes him miserable. Like an old wagon, repaired in one place, breaks down immediately in another—this old hero of a hundred summers, when relieved of one malady, is immediately attacked by some other. It is cruel, some would say, to let him live, and suffer so! His sons and daughters, affectionate and kind, would like to have him die easily. In his massive chest are mortgages, notes and greenbacks, that his own industry had accumulated—how much good they would do his children! A little poison administered to him, and how calmly he would rest, and how delightful his last moments! Under the influence of a powerful narcotic he could die sweetly dreaming, and then couldn't his heirs enjoy themselves? See how easy it is to endorse suicide, and how fatal the result to society!

But here is a poor cripple. He can be seen any time in Chicago, peddling apples and peanuts for a livelihood. How keenly he suffers. See the anguish in those eyes, sorrow that beclouds his features like a funeral pall, and the troubled expression that sadly illuminates his countenance! The thrashing-machine crippled him, and now he trudges along from morning until night in all sorts of weather, trying to earn an honest livelihood. When night comes, he seeks his humble place of rest, dreaming perhaps of the luxuries of life! Is not death preferable to such a life of wretchedness and hardship? A pseudo-philanthropist might say, Yes. A famous physician in his last moments said, "I would write how easy and delightful it is to die." Why then hesitate in administering poison to the confirmed invalid, the helpless cripple, the hopelessly insane, the depraved idiot and those whom age has rendered useless and miserable? It is extremely fascinating to die, many assert. Dr. Adam Clark says the sensations are wonderfully pleasing! He speaks from actual experience as he came near being drowned once. A Frenchman condemned to be hung was saved by the rope breaking. Louis the XIV thought he had suffered enough, and offered him a pardon. He would not accept it—he said dying was delightful! He had experienced the pleasing sensations! Is it not, then, better to die than drag out a miserable existence here? Is it not commendable to

hasten death under some circumstances. No! we say emphatically, No! This is a maudlin sentiment, a feature of paganism that would hasten the death of any one! The aged once threw themselves under the wheels of the Juggernaut, and among certain savage tribes the old and infirmed are killed. Civilization, boasted civilization, with a highly intelligent and sympathetic feeling, apes the barbarians and now wishes to introduce a more refined Juggernaut than the one with ponderous wheels in India. Hasten death! Drive out the vital spark because it illuminates a miserable casket! No! Be not too hasty!

View that aged couple. They are a burden to their children, a burden, indeed! They work night and day to support them. Why should that unfortunate pair live? Their days of usefulness are over. The sparkling sunshine illuminates their little cot, but brings no youthful gladness or strength! Both wish to die! Why not administer poison to them? Their children would thereby be relieved of a burden. Oh! who would desire to administer the fatal dose?

You are forced into the world. Let the same unerring laws force you out. Do not hasten the spiritual birth—such are only abortions and those who cause them are abortionists! He who systematically hastens a spiritual birth, is guilty of sending an unwelcome guest to the Spirit World! He who would cast his aged parents under the wheels of a Juggernaut and thereby relieve their suffering, is doing an unnatural act. Suffering is sometimes grand in its effects! The purest philanthropists of the Spirit World are those who suffered the most during earth-life. Those whose lives have not vibrated with suffering and pain, do not comprehend its nature, and in the Spirit World can not devise means to relieve it in earth-children. At times suffering is unavoidable. Relieve it, by natural means, if possible, but do not, we entreat you, cause a spiritual abortion, and thereby force an unwelcome visitant into the Spirit World!

(TO BE CONTINUED.)

A Voice from a Prison.

JOLIET PENITENTIARY, April 13, 1873.

DEAR SIR:—I am a prisoner, incarcerated for four years. I have been here during the last four years. I am a young man, about twenty-two. I have never been brought up to any particular church or creed, yet I believe I was not created in vain. Though I have drank some of the bitterness of this world, yet I believe in the future, in that universal or broad way that reason points out to me. Yet from my past experience, I believe my reason needs a guide, that guide I am happy to say I have found in the book entitled "Nature's Divine Revelation," lent to me by one of my fellow-prisoners. I highly appreciate the principles therein taught.

Now, Sir, this is what I am coming at:—I have read your RELIGIO-PHILOSOPHICAL JOURNAL now and then, for the last two years, and I am pleased with its excellent reasoning. I would like to read it regularly, as it is only now and then that I can obtain it. I am quite destitute of friends and money; therefore you will be adding to the many kindnesses you are conferring if you will gratuitously let me have the JOURNAL. Do this, and you will be contributing to my happiness in this vale of tears. Perhaps under brighter circumstances I may be able to meet this favor.

Yours, truly,

JACOB SOWERS.

Reg. 5,116.

REMARKS:—We most cheerfully grant the request. Our paper is cheering the minds of many a poor unfortunate fellow-mortal—many who are now incarcerated in prison, while others, far worse, go unsuspected of crime. The JOURNAL finds a welcome reception within the walls of many prisons, and is doing its work well in reforming those who have only to know more of the *Philosophy of Life* to become good honest men.

There are a few prisons whose walls are so thick—we should say whose wardens, whose Commissioners, or perchance, whose chaplains' skulls are so impenetrable, that naught but a *dogma* of bigotry can find entrance into their inner being; hence being clothed with a little brief authority they assume to deny convicts the privilege of perusing our paper when sent to them free.

It is a disgrace that the American people should no longer tolerate. All classes of the American people pay their taxes alike to suppress crime and to punish and reform offenders. If an official is to pass upon the question of what manner of doctrine shall be tolerated and taught to convicts by newspapers, then farewell to religious liberty. If religious freedom is to be curtailed toward Spiritualists, the same thing may be done toward any other religious denomination that may not meet the sanction of a bigoted official. Will the people of Ohio and New York look into this matter? Your rights are at stake. The officials of the penitentiaries of both of those States have refused to allow the RELIGIO-PHILOSOPHICAL JOURNAL to be received by convicts. Will Judge Edmonds of New York, Hudson Tuttle, of Ohio, and others, aid in bringing this subject before the public?

The Learned in Council.

The *New Covenant* says that "The Rev. Mr. Livermore, who sued his church at Chariton, Iowa, some time since, for unpaid salary, and who obtained judgment, but almost extinguished the church, recently called a Council of Inquiry. The *Leader* says the Council met last week, and after a rigid examination and cross-examination of witnesses, decided, 1st. That the church did wrong in not paying its pastor his salary. 2d. that the pastor did wrong in suing said church. 3d. That the church should, through the Grand Council, apologize to Mr. Livermore. 4th. That Mr. Livermore should apologize to the church. All of which was done, and Mr. Livermore was reinstated as a pastor."

APPLICATION:—A stalwart fellow rode a mule until it became so very weary that a spirit of recklessness was excited in its inflam-

matory bosom. The animal did not speak like Balaam's ass, but lowering its head and raising its tail, followed by a simultaneous elevation of its heels, the rider found himself all at once in a ditch! Rising therefrom, he gave the mule a most unmerciful beating! The Orthodox God came along, and seeing the altercation, the mule suggested that he settle their respective grievances. Therefore he decided: 1st. The mule did wrong in not carrying its rider. 2d. The rider did wrong in whipping the mule. 3d. That the mule should apologize to the rider. 4th. That the rider should apologize to the mule. All of which was done, and the rider was reinstated on the back of the mule, which soon died. Was not the decision of the Orthodox God a base act of injustice; and further, will not the burden of the church at Chariton, by the reinstatement of Livermore, become unbearable, and finally result in a still greater catastrophe? Finally, would it not be best for you to apologize to me, and me to you, and every body else to each other, each admitting himself in the wrong, and in good old Methodist style repeat the words, "I am a very great sinner?"

Brother Wm. White.

Boston, April 28th.—William White, one of the publishers of the Boston *Banner of Light*, dropped dead this afternoon in a horse-car in Roxbury, of apoplexy. The deceased was 56 years old.

Just as our forms are being made up for the press (April 29), the above telegraphic dispatch reached us.

Our readers all over the world will join with us in tendering deep, heart-felt sympathy to the family and business associates of our well beloved Brother Wm. White, who departed this life on yesterday evening.

William White, a member of the firm of Wm. White & Co., publishers of the *Banner of Light*, is widely known among Spiritualists, and where best known is most highly respected. His sudden demise will cast the pall of sorrow over many households throughout the land.

But three years ago, Bro. Charles Crowell, another member of that firm was translated to the higher life, as suddenly and with the same disease.

One half of the members of that firm now remain to conduct the affairs of that old and popular Publishing House—viz: Brother Luther Colby, the Senior member of the firm, and Editor-in-Chief of the *Banner of Light*, and Brother Isaac Rich, the business manager.

We shall speak more fully of the labors of Bro. White hereafter.

A Spirit Child.

Mrs. M. H. Burham, the New York correspondent of the Missouri *Republican*, gives an account of a Southern lady who has a spirit baby. Four months ago she lost a child of five months. She is a delicate, fragile creature, and the loss of her baby nearly killed her. Four days after the little creature's death, and just at dusk, she became aware of something pulling at her dress, and there was her little baby back upon her bosom. From that time to this the baby comes back to be nursed as the evening's shadows fall. She can not see it, but she feels its little hands paddling about, as a baby's will, and those around her can see her dress disarranged, her collar pulled, and the indentations on her bosom made by the invisible fingers of the spirit baby. Her physician is staggered. There is no alteration in her physical condition; everything goes on as if she was nourishing a child. The lady is not a Spiritualist, is excessively refined and aristocratic, and she shrinks from making the phenomena public, but every night she cradles in her arms her intangible baby. She feels its unseen mouth against her, and she bends with bitter tears above the invisible little visitant.

The Present Era.

We are glad to note the fact that Col. D. M. Fox has succeeded in establishing his paper again, and this time in the city of New York. We have received the third number, and it looks as bright as a new dollar just from the mint. It is full of choice articles, and will be of especial interest to all Spiritualists and reformers, especially those of the East, from whom it will no doubt receive that support which it so eminently deserves. Col. Fox has associated with him as editor that noted author, S. B. Brittan, M. D., whose eminent abilities admirably adapt him for the position. The Spiritualists of New York City have long desired an organ there to represent their interests and expound the philosophy of Spiritualism. In the *Present Era* they will, no doubt, realize their highest expectations. Col. Fox has exhibited untiring energy in his efforts to establish a first-class spiritual paper.

Brittan's Journal.

We have received the second number of this ably conducted *Journal*, and take pleasure in recommending it to the favorable consideration of Spiritualists and those who wish to become familiar with new facts and principles. Mr. Brittan, the editor, is a profound thinker, possessing a mind that can express in clear language those abstruse principles that are now receiving the attention of advanced minds. He is just the man to enlighten the people, to lead them into new fields of thought and inquiry, and in his *Journal*, from which we shall from time to time take extracts, there is a vast mine of intellectual gold that will enrich anyone who will carefully glance at the same. Bro. Brittan is an author of world-wide reputation, and we are confident that his efforts to publish a journal (Quarterly), containing advanced ideas, will be fully appreciated by the leading minds of the present time.

Terms \$3 per annum, in advance. Ten copies, \$25. Address Brittan's Journal, New York City.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted, on the 25th of April, 1873, Letter of Fellowship to Brother C. E. Kemball, of Mohawk, New York, late a Methodist clergyman, and to Brother J. B. Huggins, of Wirtonia, Kansas; also on the 28th of April, to Brother Grover Stewart, of Newark, New Jersey, and Mrs. Susie Willis Fletcher of Westford, Mass., constituting them "regular ministers of the gospel," and authorizing them to solemnize marriages according to law.

"In Union there is Strength."

We are glad to note the fact that our good Brother, Dean Clark, the able exponent of the Spiritual Philosophy, was a few days since married to Miss Jennie Shilling, a beautiful and accomplished lady residing at Paw Paw, Michigan.

We take this opportunity to congratulate our Brother on his good luck, assuring him that in such a "Union there is Strength." May their happiness be complete and their journey through life always brilliant with sunshine.

Name of Post-office Wanted.

The following named persons sent the amount opposite their respective names, but failed to give post-office address. They will please do so immediately:

Berj. Sturgis sends.....	\$6.50.
J. R. Sanford.....	3.00.
S. S. Shepard.....	1.50.
Geo. Soule.....	3.00.
J. Moulthrop.....	3.00.
J. A. Saunderson.....	2.10.
D. Bradshaw.....	1.00.
J. Denney.....	1.50.
T. Daniels.....	3.00.
W. A. Connely.....	3.50.
J. Waterman.....	1.00.

A Premonition of Fate.

When about mid-ocean, a curious incident occurred on board the ill-fated Atlantic. The steerage passengers say, that at about that point on the voyage two or three of the passengers declared, as if gifted with the spirit of prophecy, that the ship and all on board would be lost. They kept repeating the prediction, packed their carpet bags and went on deck to watch for chance passing vessels, saying that they were going to leave her, as they were sure she was doomed to destruction. The captain then intervened, and locked them up as mad men, and when the prediction they had made in their supposed insanity received its fearful fulfillment, they, it is said, perished in confinement.

From Whence Came The Information?

W. H. Peterson, of Brownsville, Missouri, wrote to the editor of this paper, requesting him to see some good medium for the purpose of ascertaining the whereabouts of the body of a little child who was a few days before drowned in the river, and whose mortal remains could not be found.

Knowing that the band of spirits who control Mrs. A. H. Robinson of this city never fail to correctly inform inquirers whether absent friends are dead or alive, we, on the 16th of April, handed her the letter referred to.

Her spirit guides controlled her and communicated the fact that the body was already found. Her amanuensis committed the communication to writing and forwarded it to Mr. Peterson, and the following is his reply verifying the truth of the spirit communication.

MRS. A. H. ROBINSON, DEAR SISTER:—Yours of the 16th came to hand during my absence. I am happy to state that the body of the dead child was found on the 13th, last Sunday week.

Thanks for your kind answer.

Yours in the cause, W. H. PETERSON.
Brownsville, Mo., April 21st, 1873.

Wanted—A Partner.

Dumont C. Dake, M. D., desires a partner who understands his business, and has some knowledge of surgery. For further particulars address him in care of this office.

DR. VESCELIUS, whose reputation as a magnetic physician is rapidly extending all over the State, returned to this city day before yesterday. The doctor was absent at his country seat at Watkin's Glen, and returns to his patients here with renewed vigor and skill after his short respite. He will be found as usual in his parlors at the American hotel. An annoying typographical error in our announcement last week made us say that D. V. would be here on the 7th of April instead of the 17th, the day on which he arrived.—*Waterloo (N. Y.) Morning Despatch*.

A Remarkable Case of Sickness Diagnosed from a Lock of Hair Only.

MRS. A. H. ROBINSON, Chicago, Ill., DEAR SISTER:—You remember, perhaps, the diagnosis and prescription for Mrs. S. E. Swift, of Iconium, Appanoose County, Iowa. We are happy to inform you that she is recovering slowly. Her limbs trouble her yet somewhat. They swell up during the day. It is caused, perhaps, from her sitting up during that time. Dear Sister, we do not know how to express our thanks to you. Your powers are truly wonderful. You gave a correct diagnosis of her complaint without me telling you any of the symptoms. You, no doubt, remember my presence on the 3d ult. You told me truly of my headache without my disclosing the fact to you. Inclosed you will find a lock of hair, and if you think it necessary for her to have any further treatment, send it along and I will pay all charges, but we don't know that it will be necessary as she is getting along so well, unless you think the renewal of the magnetized papers necessary.

We are most fraternally yours,

M. J. SWIFT,
Mrs. S. E. SWIFT.

Iconium, Iowa, April 17th, 1873.

(Continued from First Page.)

What church to-day inculcates that broad and extended charity which Jesus insists on being practiced by those who enrol themselves under his banner.

What church protests against the accumulation of wealth as the great evil that destroys all Christian virtue and forbids even a hope of heaven?

We have many churches divided on the forms and ceremonies of religion and on abstract doctrines as regards the nature of God and Christ, the trinity, the predestination of the soul and the eternity of punishment. Some of those churches have creeds with many articles but the essential principles of religion presented by Jesus they virtually repudiate both in creed and practice. What Christ regarded as most important in his gospel, lies buried under the rubbish of speculative doctrines and theological learning.

The churches of to-day thus virtually acknowledge that the precepts of Jesus are utopian and impracticable and prefer to have a large congregation, and be sustained by the affluent members thereof who contribute to the finances of the church, and give it ecclesiastical power and temporal positions, rather than preach the doctrines of Jesus to those who could be willing to accept and practice them in spirit and in fact.

If Jesus were to return to earth to-day and preach the same doctrines he inculcated eighteen centuries ago, how few would accept his religion and profess to be his disciples. How many large congregations would disperse and cease to worship at his shrine.

Yet the great exponents of Modern Christianity determined to build up their own sects and increase their salaries and the power they hold over the minds and consciences of the multitude of worshippers, who by the accidents of birth and education or the psychological influence of revivalists, have become members of the many churches now existing, boldly denounce and stigmatize those who differ with them as infidels.

It would be modest and wise for the priests and the laity to pause and take a reckoning and see how far under the influence of great and ambitious leaders they have drifted away from the principles of the great teacher, retrace their steps and return to the gospel of Jesus, before they assume to judge and condemn others.

Harrodsburg, Ky.

"NOT TOO LATE," a beautiful song published by D. P. Fauds, 70 Main St., Louisville, Ky.

W. J. BLOW, of Lawrence, Kansas, would like to make engagements to lecture in Northern Iowa and Illinois. Address him an Lawrence, Ka.

J. D. STAFFORD wrote and sent three dollars from Milwaukee, but did not give the name of the post-office where he now receives the JOURNAL. He will oblige us by doing so.

WARREN CHASE lectures before the First Spiritual Society of Chicago, May 4th. He is a noble veteran in the cause and should be greeted with a large audience.

ANNIE LORD CHAMBERLAIN is now East, and will be absent five weeks. Upon her return she will be pleased to meet her friends, at 160 Warren avenue.

COMMITTEES of arrangement for Grove meetings and all Spiritualistic and liberal gatherings will do well to investigate the merits of the "Progressive Songster," which they will find well adapted to their use.

DR AND MRS. DAKE gave us a call this week. They are looking well, and judging from the anxious crowd of patients whom we saw thronging his parlors at the Matteson House, his popularity and success are as great as ever.

BRO. ALLEN PENCE, Terre Haute, Ind., is doing a good work in the cause of Spiritualism. Skeptics and insolent investigators can't intimidate him. He offers \$500 to any person who will detect Mrs. Annie Stuart, a physical medium, in a fraud.

BRO. SMITH sends the following: There will be a grand rally at the "Old Camp-ground," Woodburn Station, O. & C. Railroad, 17 miles North of Salem, Oregon, commencing Wednesday the 4th day of June. Speakers, mediums, and the public are cordially invited to attend.

New Books.

ZELL'S MONTHLY MAGAZINE. This magazine has just been started, and soon, no doubt, will become a great favorite. It is beautifully illustrated, and contains articles that are eminently adapted to illuminate the mind. We predict for it success and a wide field of usefulness. The contents for May are rich and varied, containing many facts in science, etc., of special interest. T. Elwood Zell, publisher, 17 and 19 South Sixth St., Philadelphia, Pa.

THE POPULAR SCIENCE MONTHLY for May, as usual, contains a vast fund of information on all scientific subjects. It is one of the grandest teachers of the age, and carries with it a flood of light to illuminate the scientific pathways of life. Terms, \$5.00 per annum. Single numbers 50 cents. D. Appleton & Co., Publishers, 549 and 551 Broadway, New York.

POEMS OF FREE THOUGHT, by Mrs. L. E. Drake. This pamphlet contains many fine passages.

EVENING THOUGHTS, by Unicus, containing poems, pen effigies, etc.

Notice of Mass-Meeting.

BRO. JONES.—Please give, as early as possible, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th, Sunday 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

Yours, etc., G. W. KATES.
Cincinnati, Ohio, April 2d.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

SPIRITUALISM IN PENNSYLVANIA.

Official Report of the Seventh Annual Meeting of the Pennsylvania State Society of Spiritualists, held at Institute Hall, Philadelphia, April 1st, 1873.

MORNING SESSION.

Mrs. Eliza L. Ashburner, President, called the meeting to order. The Secretary, Dr. H. T. Child, read the Seventh Annual Report of the Board of Managers of the Pennsylvania State Society of Spiritualists.

The swift rolling tide of time to mortals, brings again another Anniversary, and although our labors as a Society have been somewhat limited, yet we rejoice in the knowledge that the cause in which we have enlisted is moving onward fulfilling its great mission of feeding the multitudes, while we are called upon to gather up the fragments that nothing be lost.

The progress of the human race, like the tide, is marked by its ebb and flow, or like the seasons having a Winter of cold and stagnation, and a Summer of warmth, growth and production. Those who do not realize the perfection of the works of nature sometimes fear that a comet, or even a planetary body, may fly from its course and strike our earth with destruction; so those who do not realize the workings of spiritual power and progress, have their fears that Spiritualism will blast the systems of religion and lay waste the grand fabric of the moral universe. We know, however, that in the spiritual, as well as in the material universe, all things are ordered in harmony and wisdom, and whatever apparent discord and confusion there may be, it is only a part, but often a very important part, of the great Divine economy. So in the progress of Spiritualism, among all classes we see the hand of the Infinite at work to bless mankind and lift them into higher and better conditions.

The quarter of a century that has passed since the advent of Modern Spiritualism, has been filled with the most thrilling and important events, revealing to millions of earth's children the fact that the two worlds, so long considered as separate and distinct, are one; that the loved ones who have gone before us, are not far from us, and can be before us.

Since our last meeting the progress of the various phenomena has been very marked; that of materialization has become more general and perfect, and by a very recent report from the West, we have an account of a new and important manifestation, in the fact that a telegraphic apparatus has been operated by spirits. This apparently insignificant event, opens a wide field for intercourse with the dwellers of the inner life.

Our Society needs the co-operation of the friends throughout various portions of the State, and we suggest that efforts be made, to hold meetings under its auspices in different parts of the State, at least once in three months. To do this, friends, we need your assistance sympathy, co-operation and money, and we make this appeal to all interested, that they may send in their contributions to the Secretary.

The report was accepted and directed to be printed.

On motion the following committees were appointed: On Business and Resolutions, John M. Spear, Ann Eliza De Hass and Rachel Peck; on Finance, Mary Beans, Dr. Williams and Mrs. Blackwood; on Nominations, A. Mary Wise, Lydia A. Schofield and Joseph J. Harmer.

Jeremiah Hacker was introduced to the audience as one of the radicals of the age, formerly editor of the *Pleasure Boat*. He remarked that he had not heard any sound, not even that of his own voice, for many years, and would like to speak a few words about one of the Lyceum mottoes on the wall, "Let us aid progress by assisting the children." You must begin at the beginning if you would do that. The salvation of this nation, the progress of mankind throughout the universe, depends on the manner in which your children are begotten, conceived and brought forth, as well as on the manner in which they are trained after they are born into the world. Every child has a right to a sound, healthy body, a well organized and well balanced mind, and every parent who brings into this world a child without these conditions, sins against himself, against the child and against mankind generally.

If we look over the wrecks of mortality in this city, or even in the rural districts, where the people are considered more healthy, we find that about one half of the children that are born, die before they are five years old, and half of the other half die before they reach manhood and womanhood. It is not so with the brute creation; it is not so with the plants that spring forth from the earth. There is a cause for this. Go through your city and the masses of men to-day are so filled with tobacco, beer and spirits that they are unfit to become fathers, for the effects of all these are transmitted to the children in scrofula and consumption, and worse still, in habits that lead to crime. The back brain is cultivated and kept in a constant state of activity. Men live almost always under the lusts of their animal nature, and their souls are crushed down like pack-horse, and the divine spirit is crushed down like a cart under sheaves. Then, again, look at the other sex; they have small waists; their organs are forced out of place, the blood can not circulate properly. Ask your physicians if they can name five men and five women, even in the religious societies, that are fully qualified to produce healthy children.

Dr. Child said, "The remarks of our venerable friend, from the deep solitude of his silence unbroken forever by earthly sounds, come to us with profound significance. I rejoice that Spiritualism has prepared the way for such remarks, for the world needs them. Pursuing this subject a little further in the same line, we come to the question of the age—woman's position and rights, and we know that Spiritualism has done more than any other system that the world has ever known to prepare the way for the proper discussion of this subject. First, by giving woman a better opportunity to speak for herself than she has ever had. All efforts to reform children, or the world, will be but palliative and futile, until woman stands side by side with man, free to exercise the natural and inherent rights which are hers by virtue of her capacity and maternity, shall be, as it ever should have been, under her control; then and not till then, will there be no more unwelcome children to be reconstructed or punished, and that most abominable tyranny which the customs of society and the church has given to man, to rule over woman, in regard to this sacred function, will be known only as one of the cruel barbarisms of the past. A better day has dawned upon humanity, the light of the religion and philosophy of Spiritualism can not fail to produce its effects, and mankind will not only read the lessons thereof, but

coming generations will be blessed by its fruits.

The following inspirational poem was read by its author, Horace M. Richards:—
GOD'S WRECKERS.

Canst thou chain old Time, in his march from the past?
Canst thou stay the simoons death-dealing blast?
Will a sweep of thy hand send backward the tide,
To the sources, which channel the steep mountain's side?

Will the darkness return? The sun cease to shine?
Or nature revolt, to obey words of thine?
Will thy voice hush the music of unnumbered spheres?
Will it lengthen or shorten the incoming years?

Will spirits that have fled their earthly abode,
Re-inhabit their forms, at thy beck or thy nod?
As well mightst thou try all these to control,
As to stay the march of a human soul.

Though born in sin and raised in despair,
The soul of a God lies slumbering there.
And this be the lesson, O man in thy pride,
God's wrecks, that now drift on humanity's tide,

Thy brothers, thy sisters, are all in His care,
The highest, the lowest, His love equal share,
And souls that seem buried in sins deepest tomb
In their hearts, hold the gem of blossom and bloom.

AFTERNOON SESSION.

Mrs. Spear read a letter from Alexander Accaskoff, of Russia, in reference to the cause in that country.

Dr. Child said there was evidence of the fruits of Spiritualism in the liberation of the serfs, and in various other forms of progress.

The Committee on Nominations reported the following list of names: President, Henry T. Child, M. D., 634 Race St., Philadelphia, Pa.; Vice Presidents, Dr. Washington Barr, Harrisburg; Eliza L. Ashburner, 1335 Buttonwood St., Phila.; Ebenezer Hance, Falsington, Bucks Co.; Dr. Charles Noble, Germantown; Secretary, Caroline H. Spear, 1,114 Callowhill St., Phila.; Treasurer, James E. Shumway, 505 Minor St., Phila.; Board of Managers, Ellen M. Child, 634 Race St., Phila.; John S. Isett, Spruce Creek; Joseph Potts, Harrisburg; Mary A. Stretch, Hazardsville; William R. Evans, Carversville; Dr. Fetherolf, Tamaqua; Harriet Fowler, Titusville; Reuben Lunt, Corry; Jacob Kheun, York; Rebecca Grunda, Newportville; Frederick Gumpert, Altoona; David Havard, Chester Valley; Sarah Kirk, Pineville; Mary Beans, 2114 M. Vernon St., Phila.; S. Minnie Shumway, 1436 Bouvier St., Phila.; Lydia A. Schofield, 536 N. 21st St., Phila.; Rachel Peck, 1311 S. 4th St., Phila.; Joseph J. Harmer, No. 5 Vine St., Phila.; Dr. Aiken, Blooming Valley, Phila.; John M. Spear, 1114 Callowhill St., Phila.; A. E. De Hass, 332 N. 12th St., Phila.; Dr. H. H. Blanchard and Ellen Blanchard, Philadelphia; William P. Tilton, Hulmeville.

An eloquent address was read by Mrs. Robbins.

The Committee on Resolutions offered the following which were adopted:
DECLARATION OF SENTIMENTS.
We affirm that all persons are members of a common family, and we esteem it a high privilege, as well as a plain duty, to do unto others as we would have others do unto us; that we are the friends of universal peace and good order in society, and will encourage the settlement of all disputes, whether among nations or individuals, by peaceful arbitration and will assist in founding courts of conciliation, which in some measure may take the place of the present courts of justice, so called; that rights are based upon capacity and are not governed by sex; that there should be no proscription on account of color, nationality, opinions or modes of worship; that co-operation and other unitary efforts may help to economize time, wealth and talent, and increase the sum of human comfort and happiness; that free thought, free speech and a free press are essential to the establishment of truth and the maintenance of good order, and should be encouraged and demanded by all fair, honorable and peaceable means; that we will encourage the founding of industrial schools that shall be opened to both sexes, and all nationalities, and that may be self sustaining; that spiritual mediums should be so sustained and encouraged that they may be intelligent teachers and writers, healers of the sick, comforters of the afflicted and useful recipients and communicators of such individual thoughts or unitary plans of action, as persons dwelling in the spirit-life may desire to impart to the mundane world.

Resolved, That all true friends of the human race should now speak out boldly in defense of Victoria C. Woodhull as the representative of free thought, free speech and a free press, while the combined influences of ignorance and bigotry are so strenuously laboring to crush her.

EVENING SESSION.

Mrs. Caroline H. Spear read a report from the *Philadelphia Press*, in reference to a seance with Charles H. Foster.

Dr. H. T. Child gave a lecture on the mission of Spiritualism, showing that the intelligence which had accompanied all the forms had marked a new era in the world, and that one of the grandest effects of Spiritualism, was to extend the area of individual freedom; to break down the barriers to free thought, and thus open new fields for human inquiry. Chauncy Barnes gave some very interesting tests to the audience. Adjourned.

At a meeting of the board, held at 634 Race St., Philadelphia, April 5th, 1873, the following resolutions were adopted:
1st, That Henry T. Child, M. D., be continued our missionary, and is hereby authorized to hold meetings in any part of the State and collect funds for the Society.

2nd, That Caroline H. and John M. Spear, 1114 Callowhill St., Philadelphia, be likewise appointed with the same authority.

3d, That the stated meetings of this board be held on the 1st Saturday of each month.
HENRY T. CHILD, President,
CAROLINE H. SPEAR, Secretary.

A Deserved Compliment.

At a meeting of the Board of Trustees for the Society of Progressive Spiritualists of New York city, held at 92 Clinton Place, March 6, 1873, the following preamble and resolutions were unanimously adopted:

WHEREAS, The members of this Board have learned of the illness of Brother Thomas Gales Forster, and of his consequent retirement from the rostrum until October next; therefore,

Resolved, That we extend to Brother Forster our tenderest sympathies, and to his family and friends our deepest condolence, trusting that the present seeming cloud may prove only the shadow of angel hands, weaving

above his head the wreath of his immortality.

Resolved, That this board tender to Brother Thomas Gales Forster, an engagement for one year, commencing October, 1st, 1873.

O. R. GROSS,
E. C. TOWNSEND,
Wm. WHITE, Committee.

The above brief record being transmitted to Mr. Forster, elicited the following reply:
WASHINGTON, D. C., March 25, 1873.

Gentlemen:

"Your letter of resolutions was received, and read with mingled feelings of gratification and regret—with gratification for expressions of appreciation, and regret that I am not more worthy.

"I desire to tender the Board my thanks for their offer, and to say that I accept it, with the stipulation of one lecture per Sunday.

"The condition of my health, together with the positive instructions of my spirit friends (without whose aid I should be useless), compel me to make this stipulation. Besides, I conceive the best interests of the cause we love would be enhanced thereby; for I can but feel that too much lecturing in the past history of the spiritual movement, has had the tendency to cultivate a love of novelty on the rostrum, rather than a love of truth. I am, in the freedom of a living faith,

"Faithfully and fraternally yours,
"THOMAS GALES FORSTER."

City Entertainments.

[For the week ending, May 2d, 1873.]

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Last week of the popular actor, Mr. Mark Smith. Every evening and Saturday matinee, the beautiful and picturesque play entitled, One Hundred Years Old. Next week Grand Italian Opera.

AIKEN'S THEATRE.—Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. One week only, commencing Monday, April 28, also, Wednesday and Saturday matinees, the great artist, Mrs. G. C. Howard, will appear in her original and world renowned character of Topsy, in the celebrated American drama of Uncle Tom's Cabin.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. Last week of the season—Monday, April 28th, benefit of Billy Rice. The laughable burlesque of John Sheppard and Joseph Blueskin. Mackin and Wilson in their inimitable Songs and Dances. The Modoc Question—Quiet Lodgings—The Three Graces—Vocal Quartette. Every evening and Saturday Matinee. Next week—The Kitty Blanchard Burlesque Company.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Monday evening, April 28th, during the week, and at Wednesday and Saturday Matinees, the world-famed character-artists, McKee and Rogers, supported by their great Vaudeville Combination.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Grand Gala Week Monday and Tuesday, April 28th and 29th—The Ticket-of-leave Man. Wednesday afternoon and night, and Thursday evening, Frou Frou. Friday, Benefit of John Dillon. Saturday Matinee, Frou Frou. Saturday night, Ticket-of-leave Man. Monday, May 5th, Bartley Campbell's new play, Risks.

Married.

April 26th, 1873, by the Rev. John Atkinson, H. CANXON GORDON, of Stratford, Conn., to LIZZA SAMMIS, of Jersey City, New Jersey.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

HIRAM M. REED, departed this transitory life, March 29th, 1873, aged 53 years.

DR. G. D. FENN, of Arenac, Mich., passed to spirit-life the 25th of March, at 3 o'clock, aged 49 years, 2 months and 25 days.

Passed to spirit-life, at Galveston, Tex., on the 27th of Jan., 1873, JAMES E. FIDGEBALD, a zealous Spiritualist who formerly resided in Western N. Y. and Ohio.

Passed to spirit-life on March 17th, 1873, Mrs. C. H. VREDENBURGH, of Atlantic, Iowa. She was a firm believer in the beautiful truths of Spiritualism, and said in her last moments before she passed to her spirit home, that Spiritualism is a beautiful belief to live by and a better one to die by. She knew where she was going and feared not the change from earth-life to her spirit home.

Mrs. E. G. DODGE.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail list and machine. Those little amounts are important to us as publisher and justice requires it at each one shall deal honorably even in small matters of a few dimes.

Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speaker who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

Dr. DAKE

Will be at the Matteson House Chicago, on the 29th, 30th and 31st of each month.

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BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT INTERCOURSE BY AN EPISCOPAL BISHOP, THREE MINISTERS, FIVE DOCTORS AND OTHERS AT MEMPHIS, TENN., IN 1855; ALSO, THE OPINION OF MANY EMINENT DIVINES, LIVING AND DEAD ON THE SUBJECT AND COMMUNICATIONS RECEIVED FROM A NUMBER OF PERSONS RECENTLY.

"TRUTH IS MIGHTY AND WILL PREVAIL."

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Communications through Dr. J. V. Mansfield—From my Father; Rev. J. D. Andrews, and Charles Scott; Second Interview—From my Wife; Wm. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview—Mollie, Bettie, Allen, Rev. John Newland Maffit, Bishop Noble, Gen. Rivers, Rev. J. Frazier, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A. Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones. Manner of Writing; Judge Edmund's Letter. Fifth Interview—Mollie, Wm. K. Poston, Q. C. Atkinson, Dr. Parsons. Last Interview—Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

The "CLOCK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from the high standing of its author in the Methodist Episcopal Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This anxiety is heightened by the action of the Methodist Conference of which the author is a member in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the "CLOCK STRUCK ONE."

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WITH
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BY SAMUEL WATSON.

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W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Francis L. Davidson.

What do I want? How many hundreds and thousands are journeying through this world asking themselves daily, have I a spirit of truth, or what do I yet want?

They go to the ministers of the gospel, to the courts of justice in high places, but they all fail to give them answers as to what they want. How many are perishing without clothing to protect them, without knowing what they want. Many years I sat under the voice of popular ministers, and found not what my soul wanted, but those learned and distinguished men pushed me back by telling me that I had not within my heart what I wanted. I went from church to church, and from altar to altar, and found not what I wanted, but at their altar I found the golden calf of many a bull and bear. Gold, silver, diamonds and rubies would not purchase this pearl of great price, because I found that I could not worship a dead God, at a princely altar. I wanted to worship at an altar of love, truth and peace among humanity at large. I would, like a lone wanderer cast ashore, sit down with my eyes closed to all false light. Had I done with the vast wealth I once possessed what I now would do, I would not need to ask what I want?

I found at last what I wanted. Ah! what do I want, that I may send forth to hundreds and thousands these heavenly flushes of golden light descending from the altar of truth? What is more important than to know just where to go, what we want, and what to do in this cause? You want light, life, and liberty, and ever let these three lights burn and give forth through mediums the truths that are bringing others to a knowledge of their duty by coming to the front.

Oh! what a heavenly thought to know that bright angels have the power to protect, to aid you, and keep back dangers which may cause you to tumble. You want the pearl of great price, but God says, "Let there be light," and you shall have light and truth. Thank God that we have found out at last; that truth is what we want, in order to become victorious. Great God, thou who art the sun and spirit of peace, give us light from that grandest of all altars, whose foundations exist to all eternity. Shower down the precious buds of truth, peace and love upon all, and may those who come to these fountains, feel the divine presence of the soul of nature. May the finger of truth guide each one onward and upward, until our wants are all supplied both here and hereafter.

Euthanasia--How to Cure Incurables.

A new social question is exciting considerable discussion in England, to the surprise of some and horror of others, who have not thought much on the subject, many of the leading social economists, scientists and philanthropists of that country are strongly in favor of *Euthanasia*, or benevolent homicide. Prof. Williams and Sir Lancelot Tollenache are among its chief advocates. To these the name of that distinguished clergyman of London, Rev. Charles Kaysey, is to be added.

In a recent article of his published in the "Index," he says: "It is proposed to give legal sanction to the doctors to administer a killing dose of some anæsthetic to patients suffering from incurable and intensely painful disease, and who themselves desire to be released from their agony."

"As I have brooded over this idea for many years, I feel tempted to write to you about it, in the hope of attracting philanthropists and legislators to this very important subject."

"Little need be said of the desirableness of some such method of relief. In my long experience as a parochial clergyman among thousands of cases acute and incurable suffering, I have had the means of observing how death has been longed for, and prayed for; and what a blessed boon it was when it came--both to the patient and to his sorrowing friends! I will mention but one case as a type of hundreds."

"A young woman had a cancer which grew inward to the shoulder-blade far beyond the reach of excision. Death was of course inevitable, a question of time. But her agonies were indescribable. By nature a most patient, gentle creature, she became frantic in her paroxysms of pain, and would go raving mad with torture. On coming to her senses, she would weep and cry out to God to take her life. Her very father and mother longed to see her die; and had the law allowed it, it would have been a most righteous duty to have killed her then and there."

"It was of no use asking God to do what he had already given us the power to do. Prayers for her release were as futile as the prayers for her recovery. What ought to have been done was to exercise the power and freedom which God has given us, in an action so merciful, so humane. God does not want us to suffer a single pang that we can avoid, so long as we do not get rid of it by transfer to some one else."

"Now there are numberless objections brought against the idea of taking life under such circumstances. They may roughly be divided into two classes; those objections which arise out of our supposed obligations to God, and those which arise out of our known obligations to men."

"I will take the latter first in order. It is objected that to give legal permission to take the life of a patient would open the door to a very dangerous tampering with persons and property; that the high regard in which we now hold the sacredness of human life would be lowered, if not destroyed, and that it would encourage suicide under different and less pressing circumstances. Now all this may be amply provided against by proper legislation. Let three points be made perfectly secure:--1st. The incurableness and the intense painfulness of the disease must be attested by the surgeon or physician in attendance and by a medical inspector appointed for that purpose. 2d. The patient's own earnest desire (not mere willingness) to be relieved from the burden of life must be sworn to before a magistrate or a functionary appointed for this purpose. 3d. The administration of the fatal dose must be done in the presence of proper legal officers or inspectors, and by the hands of medical men only."

I can not conceive in what way it would tend to diminish regard for human life, because the object of the process is so perfectly humane. It would tend rather the other way, by teaching that it is our highest earthly duty to prevent all pain that is needless and not beneficial. The more you encourage people to be tender and sympathizing, the greater reverence they will have for the lives of others."

"Of course no safeguards will ever entirely shut out the possibility of abuse or crime; but those safeguards can easily be brought within a very little of absolute certainty by proper legislation. Common talk about suicide is marked by ignorance and folly. People don't seem to be aware that suicide is a symptom of the most violent disorder to which the brain is liable. It is a disease, a derangement; not a crime. Before a man can take his own life, he has reached a point in aberration where no reason or remonstrances are of any avail. I know of nothing more sadly comic than the scene in a police court when a would-be suicide is brought up on a charge of attempted self-murder. The poor creature--generally a woman--has more than half returned to her senses and begins to be glad that somebody has saved her, and she weeps from depression and hysteria; while the magistrate has to go through the farce of scolding her and telling her how wicked she is, or sending her to prison for a month that the chaplain may lecture her. Of all the grim mockeries of human nature, I think that is about the worst. To make it a crime to be mad! But I must now turn to the objections against *Euthanasia* based on our supposed obligations to God."

"One favorite remark is: 'Thou shalt not kill' is God's command, and how dare we fly in the face of the Almighty?' No doubt, it is the law of God and of men, if it can be taken each other's lives, if it can be avoided. But what kind of regard do we really pay to this law? Why, we only observe it as it suits us, and I think we are right there. We hang a murderer in spite of this law, and we have a right to do so, if we are sure it is the best and kindest thing to do with him. But murderers are scarce, and our breach of this law is proportionately rare. We have a wider and better field for our killing propensities in the plains of war. We kill men by the thousands and buy them up out of the factories, fields, and markets, on purpose to be butchered. We don't take much of the sacredness of human life when a frontier is approached by our neighbor, or the title to a little plot of territory is under dispute. We take life in other ways than those of hanging and shooting. We pay for necessities, and luxuries, too, which can not be furnished without costing many a life, and what is worse, making long lives bitterly painful. We will have things which only man's blood can pay for. When we like, we snap our fingers at God's law--'Thou shalt not kill'."

"Are we bound to keep one in torment, against his will, unless it be as a legal penalty for some crime? I maintain that not only have we no right to do so, but that we are bound to do exactly the reverse. It is our duty to alleviate every pain and to shorten every pang. It is our duty to use the abundance of our poisons in sparing our suffering brother the last few days or weeks of his unendurable torture."

"It is said with much truth that pain serves some inscrutable purpose in training the soul, and therefore it would be contrary to God's will to alleviate or remove it. No doubt pain does render this wonderful service as a discipline for the human spirit; but we have quite enough already, and can well spare the awful tortures which would justify artificial death. If you apply the principle of enduring all pain for the sake of its discipline, you must apply it consistently and never interfere at all with the painful processes of nature and disease."

"Depend upon it, God has given us the power of life and death to use for the well-being of each other; and so long as that aim is kept bright and clear, whatever we do is justified by it."

Suicide, which is rare among savages, is increasing as rapidly as any other outgrowth of civilization. There can be little or no question but that suicides believe their evils incurable, save by this heroic remedy, and they deliberately choose that as the least of two evils. I do not hesitate to justify any man or woman in committing suicide under proper circumstances. When one is convinced beyond doubt that his days of usefulness are over, and that naught remains but to await, perhaps, in painful impatience for the Angel of Death to release him from a sphere he only encumbers, a man is but just to himself when he cuts the silver chord that binds soul and body together. When to this is added the painful fact that one is a burthen to loved ones, or a charge upon the public, the right to commit suicide becomes an obligation. The unjustifiable suicides are those of men in the prime of life, who yield to a fit of despair in the midst of some financial mistake or misfortune, and like cowards they desert their families, swindle their creditors and shirk their obligations to society through self-murder. The memory of such should be infamous, and I can readily believe that they will be subject to the severest penalties in that life to which they so selfishly hurry their pusillanimous spirits."

T. A. B.

The Connection of Christianity with Solar Worship.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.)

[The series of articles we are now publishing under this head are taken from the *Medium and Daybreak*, an English publication. They are of especial interest, and should be preserved by every student of the Harmonical Philosophy.]

CONCLUSION.

Mr. Hyde might have drawn a deduction quite different, namely, that they who have appeared the last upon the stage of the world with institutions which existed several centuries before them can be but copyists; that it is absurd to suppose that the ancients should have been charged by divine inspiration with the work of tracing out beforehand to Christians the ceremonial which they were to adopt. If the religion of Christ so strongly resembles that of Zoroaster, it is because it is a branch of it, and has nothing belonging to it more divine or more supernatural than that of Zoroaster. This is the consequence which would necessarily result from this comparison to a philosopher; but Hyde was not one. Thus it is that the sentiment of supposed revelation takes away from the most learned man even the light of common sense, and prevents him from drawing true deductions; and that only because they are contrary to the false principles which he had adopted without examination. It is like a geometrician laying down the axiom that the whole is smaller than its part, and who, reasoning according to this principle, admits nothing that is opposed to it. I will say to Mr. Hyde, if the two religions are alike in all points; then they are but one, or at least they are but two sects of the same religion. Thus reasons the philosopher. It would be necessary to extract almost all the learned work of Mr. Hyde to prove that this conformity of the dogmas and ceremonies of Christianity and Judaism with those of Zoroaster extends even to the smallest details. We refer to his work such examination of the connections which these two sects have with the original religion. The facts which we have brought together are sufficient to show that there is

nothing new in the sect of the Christians, nothing peculiar to itself; and that it has absolutely the character of all the Eastern religions, and particularly of that of the Persians, to which we attribute it as its source."

We have used our best endeavors to grasp the character or the original genius of the religions of the great nations of Asia and Africa--of the Egyptians, Phœnicians, Arabians, Phrygians, and Persians,--because it is from the midst of these people that the religion of Christ issued, whose cradle was in the East, and almost in the centre of the nations above named. We have seen that the great Divinity of these countries was the Sun, worshipped under different names--Osiris in Egypt, Bacchus in Arabia, Adonis in Phœnicia, Atys in Phrygia, Mithra in Persia, etc. We have observed that in all these religions the God Sun was personified; that priests constructed his history or legend, and that he always terminated his mortal life by some tragic occurrence, to come to life again afterward and triumph over his enemies. We have seen that this triumph was fixed at the moment when this Star who fecundates Nature restores to the day its supremacy over the long nights of Winter, and over the Serpent that annually in Autumn brings them back. Notwithstanding the difference of the legends, there is one point in which we see they all agree, which is, that before singing the triumph of the God his worshippers celebrate his obsequies; they erect a tomb over him, they sprinkle it with tears, and after some days of a feigned mourning they celebrate in the most pompous manner his return to life and the victory he has won after getting free from the darkness of the coffin. Osiris has his tomb where an image resembling him is deposited; Adonis in Phœnicia has his; Bacchus had one also; in Crete that of Jupiter might be seen, as well as the cave in which he was born; Hercules (or the Sun) had his at Cadix, and his bones were to be seen there; Mithra also, as we have before stated, had his."

All these fictitious tombs, all these legends, all songs of mourning and of joy, although in the name of a man and a hero, are nevertheless but mystic fictions in honor of the Sun, conquered at first by the darkness, but becoming conqueror in turn. The doctors of these religions who have transmitted to us these legends agree in telling us that the hero lamented and celebrated in song is the Sun, although they taught to the people that the person spoken of was a man, who formerly really lived and reigned upon the earth. We here present to our readers a reflection which we can not help making, and which naturally offers itself to our consideration."

Nearly in the same century in which these religions and fables passed into the West, by the aid of the communication between the Eastern and Western nations which the conquests of Rome had rendered more easy, we see issue from the same country a religious sect which unites in itself almost all the characters of the others, and the hero of which is not only born the same day as the Sun, as Mithra, Horus, etc., and triumphs the same day, but also dies and comes to life again like them, and obtains his triumph under the same astronomic forms and in the same sign as the Sun. What! because there is a legend that makes a man of him, and silly people believe it,--as the people of Egypt believed in the legend of Osiris shut up in a box by his brother Typhon, dead, and then restored to life; as the people of Phœnicia believed in that of Adonis killed by a wild boar and risen again from his grave,--shall we obstinately persist in making a real man of the hero of the sect of the Christians who undergoes exactly the same fate? Shall we believe that he was born and died because the cave has been shown where the Virgin brought him into the world, and the tomb in which people had deposited his body, and whence he issued forth alive and glorious? These mystic fictions, it must be stated, were universally received throughout the East. It is from the East that this religion came, which has the same physiognomy as the others. It is at the very time when the Isiacs, the Mithras, and the mysteries of Cybele and Atys made the most noise at Rome, and were often driven from it, that there appeared there with some notoriety the sect of Christ, adopted at first by some obscure people, then driven away like the others, and persecuted more than they as being more intolerant; it is of the same country, the same period, and has the same outward forms: then it is more than probable that it is the same thing. The greater or less degree of good fortune which circumstances may give to a philosophic opinion or to a theological sect does not change the nature of it. It is itself that we must consider, probe to the bottom, analyze. It is of little importance to us, after all, that credulous people choose to understand its fictions literally, and that, not being able to understand the sense of its mystic figures, they obstinately persevere in revering its singular and monstrous outward form, and are contented with it."

We have previously demonstrated that the second chapter of Genesis, the basis of the Christian religion, is a pure allegory; that the evil which it supposes introduced by the serpent was but Winter with its cold and darkness; that such an evil could not be repaired must then be born and triumph at the same periods at which the Sun is born and triumphs, and undergo the same adventures that the Sun encounters in the sacred fictions of all the solar religions. Now, in examining the facts which characterize Christ and his symbolic form, according to the traditions which we have received, we see that in fact he has all the characters that ought to be possessed by the allegoric repairer of the physical evil produced by the symbolic animal. Then Christ, whether in his nativity or in his death and resurrection, has nothing pertaining to him which distinguishes him from the Sun; or rather, it is only by the Sun that the extravagant traditions can be explained that have been transmitted to us respecting him. Christ, then, is the Sun."

ADDRESS TO THE READER.

Many of my readers may perhaps feel a little wearied by the perusal of Dupuis's long treatise on the solar religion, in which there is apparently a good deal of repetition, but perhaps not much more than is necessary to make clear his chain of argument. However, this may be, I have thought it right to confine myself strictly to the duty of giving a faithful translation of his work, curtailing only such parts as appeared to me to be superfluous."

Spiritualists, however, with some reason, may wonder at my offering them a treatise that contains nothing whatever about Spiritualism; but I must beg to assure them, as Dupuis himself states, that external forms and ceremonies, which alone he treats of, are but the outer shell of religion; the kernel is the mystery of spiritual life, which has been always so cloaked, concealed, and fenced round in every way by its priests and initiators, as to be quite impenetrable to all but the brotherhood who partake of its benefits. Paul alludes to this secrecy in his Epistle to the Ephesians, iii. 5, 9: "The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, etc.; and to make men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God,"

etc. The following text, as well as others, also occur in Scripture:--"The Lord said he would dwell in thick darkness" (1 Kings viii. 12). "He made darkness his secret place" (Psalm xviii. 11). I make these observations in answer to my objections that may be made against printing my translation in the *Medium* on the ground of its containing no spiritual information; though it may be considered of great value by honest and intelligent people, as affording sound information on a most important subject, which is not to be obtained elsewhere. Spiritual information of any kind is indeed rarely to be met with in books; and it is, as we all know, chiefly in the New Testament, and particularly in St. Paul's Epistles, that it is to be found. I should be sorry indeed to be accused of wishing to weaken any one's faith in the spiritual truths of the Christian religion by proving that such a person as Christ never existed; and in order to exonerate myself from such a charge, I will repeat here a statement I have previously made. To an unprejudiced mind the belief in the spiritual regeneration taught by Christ is established (even if Modern Spiritualism did not attest the fact) by passages taken from the sacred writings of two other religions which correspond with the well-known passage in St. John. I copy these three passages consecutively, that my readers may be convinced."

In St. John iii. we read: "Verily, verily I say unto thee, Except a man be born again of water and of spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Thou must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

In the Institutions of Menu, son of Brahma (the supreme creator in the religion of the Hindoos), the following passage occurs:--"Let a man consider that as a mere human birth which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth which his principal Acharya (preceptor), who knows the whole *Veda*, procures for him by his divine mother the Gayatri (sacred texts of scriptures), is a true birth; such birth is exempt from age and from death" (Richard's "India," p. 55)."

In Hardy's "Eastern Monachism," p. 295, we find, in a conversation which takes place between a king and a priest, the following account of a spiritual state of existence which they call in their language Nirwana:--

"King. If there be any comparison by which the nature or properties of Nirwana can be rendered apparent, be pleased to explain them."

"Priest. There is a wind, but can its color be told? Can it be said that it is in such a place, or that it is small or great, or long or short?"

"King. We can not say that the wind is thus. It can not be taken into the hand and squeezed. Yet the wind is; we know it because it prevades the heart, strikes the body, and bends the trees of the forest; but we can not explain its nature, or tell what it is."

"Priest. Even so Nirwana is; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes and properties can not be declared."

There could have been no fraudulent connivance between three divine teachers living in different parts of the world and in different centuries, and thus their religions, containing the same declarations as to spiritual life, support each other mutually, and enable us to place faith in the truth they contain in common; and such truth, verified by experience, would remain unassailable, "even if it should be shown that the persons in whose names it has been taught have never really existed."

Religions in ancient times were regarded as mysteries, as I think the Christian religion ought to be considered now. I have represented it to be such in an article which I contributed to the *Medium* in May last, entitled "Christian Spiritualism." I hope my readers will not think ill of me for directing their attention to this, as it exposes, according to my conscientious conviction, the only view of religion that is adapted to our present state of education and intelligence."

T. E. PARTRIDGE.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

HART, MICH.-W. H. Gale writes.--I like your editorials well and value Hudson Tuttle's articles very highly. He is an thorough exponent of the spiritual philosophy."

MIDDLEPORT, O.--James M. Evans writes.--Your JOURNAL has a wide influence among Spiritualists and is quoted by our enemies as authority and very justly, from the ability and fairness with which it discusses all questions."

SALEM, O.--John Gordon writes.--I value the JOURNAL above all the papers I take, and look for its weekly arrival with intense interest. Spiritualism has done wonders for me, by redeeming me from orthodox horrors."

ROCHESTER, N. Y.--Kate Gibbs writes.--I am clairvoyant and a magnetic healer. I never feel that I am alone, for an hour hardly passes I don't feel spirit hands on some part of me. If I am sick they will give me treatment and cure me."

PROVIDENCE, UTAH TER.--James Chaplow writes.--I would not like to be without the JOURNAL for twice three dollars a year, for it is a bright star in the midst of a dark theology. There is a large field for good lecturers here. Address, James Chaplow, Providence Cache County, Utah Ter."

PEORIA, ILL.--J. M. writes.--The Prophets School at Peoria, Ill., for the purpose of general spiritual instruction, propose to collect facts on the subject of dreaming, and to interpret allegorical dreams. All persons having important facts on this subject will please address confidentially, Box 1516, Peoria, P. O."

LYLE, MINN.--Wm. McCanna writes.--This is to certify that I was cured of a cancer in the mouth after being given up by the ablest doctors in the country) by Mary Ann Bradberry, of Rockford, Ill. Healing Medium. The writer after suffering for a long period of time was persuaded to try the power of healing given to mediums by spirits and was fully cured."

SHELLEINA, MO.--C. G. Brown writes.--We have had the pleasure of listening to our Bro. P. Lawrence, inspirational speaker and healer, who delivered three lectures on our Angelic philosophy and healed the sick during the day, to those who are unable, free, although the people were at first afraid to come and hear, but at the last lecture many were unable to obtain seats. He also spoke at Clarence, Shelleville, and Bethel."

WATERTOWN, N. Y.--W. W. Tucker writes.--A practical man asks, "What is Spiritualism, or what do Spiritualists believe? What has all this rapping and table-tipping and all your patient investigations of spirit-phenomena, amounted to?" "Well, the best reply I can make is to point him to such articles as, 'A glance at the principles of the Central Association of Louisiana,' published in the RELIGIO-PHILOSOPHICAL JOURNAL, March 8th, 1873. I think something of that kind embodying leading ideas of the more thoughtful and intelligent class of Spiritualists, ought to be more frequently published."

HOBBART, IND.--D. W. Hull writes.--My eye has just fallen on a note in your letter department from Bro. Hoyt, of Waco, Tex., inviting some Winter there came a band of spirits from Waco. But as I never heard that there were any Spiritualists residing there, I could not tell how far to trust them although some of my band seemed to have entire confidence in them. I only mention it as a test. I have had many similar ones during the past four years."

DARLINGTON, IND.--W. C. Thomas writes.--"God" has been here at this place manifesting himself among the Quakers to an alarming extent. The most he had to say through his ministers was to abuse Spiritualism and personally abuse Spiritualists behind the sanctity of the pulpit, and then say God did it! God told them to come and persecute me publicly in church and then told me if I wanted to talk, I must get an audience of my own. It is the same God that we read of all through the history of the Jewish and Christian history. Away with such ignorance. May the angel speed the time when people shall know more."

MILWAUKEE, WIS.--Dr. A. B. Severance writes.--We have passed the 25th Anniversary of Modern Spiritualism, a day that should be celebrated by all true Spiritualists throughout the land, a day that should be kept in the memories of the present and handed down to future generations as being a day that a new light dawned upon humanity that was destined to revolutionize the whole world. The Spiritualists of Milwaukee celebrated the day with interest and pride to all present, although very bad weather, the meetings were well attended, and all passed off very pleasantly."

Dr. H. P. Fairfield writes.--We know God by what he does for us through nature. We know Bro. Jones by what he does for us through the JOURNAL. We know that our physical wants are supplied through the abundance of nature. We know that our intellectual or spiritual wants are supplied through the fulness of the JOURNAL. We know that God never withholds his goods from those who seek them through nature. We know that Bro. Jones will never keep back the truths from those who seek it with interest and prayer; and finally we know that the orthodox will get their just desert from God through the same medium. We know that all true mediums, Spiritualists and reformers will receive the inspirations of God through nature, and a friendly helping hand from the editor of the omniscient JOURNAL."

Oliver Porter writes.--The strong sects are uniting. Dignitaries are enlisting. Presidents of colleges, Governors of States, Judges of courts, DD's, LL.D's--these, with the Young Men's Christian Associations and with the immense amount of money at their command, make it truly alarming. Be assured that the explosion of the theory of Adam's sin and Christ's sacrifice, if it comes, is the prime cause of this movement, else why should Dr. Miner be brought in? He is president of their leading college and believes in salvation of all by and through Christ's sacrifice. It was chiefly through his influence that his colleague was ostracised for doubting; I think, such talk. Take this from the priesthood of the sects and their occupation, in great measure, is gone. It should be remembered, too, that a large portion of those called Spiritualists will not stand fire when the day of battle comes, not being held and bound by organizations, etc."

BEAR GROVE, IOWA.--Richard Hopkins writes.--The Spiritualists and friends of the Harmonical Philosophy of Iowa might feel grateful to the State Association for the selection and appointment of Dr. C. P. Sanford as State Missionary, as he is the right man in the right place. The doctor may not be equal to some of the veteran speakers, yet he possesses the ability to enchain, entertain and edify an audience diametrically opposed to him in sentiment, by the firm and fearless manner he delivers his thoughts accompanied by suavely generous and unassuming charity. Brother Sanford delivered three lectures at this place recently, Bear Grove, Iowa, which were listened to by large and attentive audience's composed chiefly of the opposition element. The ideas advanced by the speaker were received with due candor and good feeling, and it is hoped that the germs scattered will ripen into a bountiful harvest. At two lectures the doctor gave ten tests which were duly recognized by persons present, although some rather reluctantly. We feel safe in recommending Dr. Sanford to the liberal minds of Iowa as an efficient laborer for the cause of progression."

NEW ORLEANS, LA.--C. H. Silliman writes.--Last Sunday on the 30th of March, the Central Association of Spiritualists, held their annual election of officers and anniversary commemoration at Minerva hall, which passed off pleasantly and terminated with the most happy results. In the morning Dr. Milner made a valedictory address to the association and the following officers were elected for the ensuing year: President, Capt. John Grant; Vice-President, John McDougal; Secretary, C. H. Silliman; Treasurer, E. B. Benton; Managers, Spencer Field, R. F. Harrison, W. F. Perkins, Mrs. J. R. Walker and Mrs. E. L. Saxon. This corps of officials will give a new impetus to the society and carry forward the great cause of truth. In the evening Dr. Y. A. Carr gave a superb address on the nature of the occasion and was followed by Mrs. Walker with a beautiful anniversary poem, written for the occasion. W. F. Perkins read an interesting paper on the principles of Spiritualism, after which Dr. J. R. Walker occupied the attention of the audience with a brief history of the manifestations of Modern Spiritualism. Everything passed off with the greatest harmony, and the exercises were concluded with the remarks of our retiring president, Dr. U. R. Milner, who related his very interesting experience."

WEST LAFAYETTE, OHIO.--J. Burr writes.--"Spiritualism is diffusing itself into all grades of society in this section of the country, and if we could be aided by traveling friends, competent to instruct us, might soon become a decidedly progressive community. Prompt mediums to call on us. One year ago, Spiritualism was unknown, and never spoken of in this section, except something in the papers prompted thereto. Now there is a general anxiety expressed to see, to hear, to know and to know something relative thereto. I frequently have circles at my office. Col. Wood, of Coshocton, has many circles at his office, and circles about town in private families are frequent, and in nearly every sitting, something occurs out of common every day affairs of life. Col. Wood and myself were the only persons taking spiritual papers. Now, less than a year, there is probably a dozen taken, mostly your JOURNAL. I am an old Mesmerist, and not a confirmed Spiritualist, but an anxious investigator thereof; yet I feel free to predict, that if ten times as many circles were properly held, ten times as many strange phenomena would occur. What about the proposed National Convention of Spiritualists to meet in Cincinnati, 23d of May?"

NEW ORLEANS, LA.--A Spiritualist writes.--Is it owing to me, or to the fact that our son Tuttle made some apparent contradictions in his Cleveland lecture, "The Genesis and Evolution of Spirit?" He says, "Ascend the stream of life as far as we may, we find new formations at every step, but Creations never." Further on he uses this expression: " * * * 'may be called the plan of Creation,' and near the close of the lecture I read, 'without this result Creation is a failure,' and once more, the expression, 'Creative energy.' With reference to another portion of the lecture I am also puzzled. I read, 'But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal.' * * * Is the word infant there used to designate primitive man? If not, how does Mr. Tuttle reconcile the statement, that a 'degree of advancement beyond which human quality obtains' is necessary, with another statement, 'Whether we die drawing our first living breath, or after a full century, has not the least influence in the final growth and attainments of the spirit,' etc. etc. We to understand from this, that the infant has reached the 'degree of advancement' necessary to insure the further growth of the spirit; I so the 'perfect animal' (compared with which the 'infant knows less') 'Presses spiritually.' In 'Mr. Davis' Fifth Vol. 'Grand Harmonia' ('The Thinker') he draws the line where infant mortality is assured, at that point or consummation, 'the perfect marriage of the cerebrum and cerebellum,' etc. A uniting of the two brains, which is never effected outside of the human family."

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Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Church and State.

Shall we have God in the Constitution of the United States, and if so whose God? The ultramontane section of the Catholic Church are taking high ground, both in Europe and America. We copy the following from the *pastoral*, recently issued by Bishop Gilmour, of the diocese of Cleveland, Ohio, in which occurs sentiments, or rather commands, that lay the axe at the root of freedom. Read it:

There must be less petty jealousies amongst us; nationalities must be made subordinate to religion, and we must learn that we are Catholics first, and citizens next. Catholicity does not bring us in conflict with the State, yet it teaches that God is above man, and the Church above the State. To the Church as the representative of God we owe a spiritual allegiance, yet in all that does not conflict with the law of God, we owe an unqualified obedience to the State.

We shall not quarrel with the Bishop, or any other man, about his religious views. We shall defend ours, and when Rome, through her prelate, lays down a rule of action, that declares the Church superior to the State, and that, too, when the head of that church is a foreign potentate, we think it is time that the people awoke to a sense of the danger that threatens us.

We do not propose to go into an elaborate argument on this subject at this time. What we wish to do is to call the attention of our readers to this monstrous document. Bishop Gilmour is a bold, out-spoken man, and may be considered a fair specimen of the leading minds of the Church of Rome, in the United States, and it will not be their fault if religious liberty has not an end on American soil.

The spirit of the Bishop's pastoral is this: "There is a higher law that makes the President of these United States, Congress and our State governments subject to the Roman Church; and that Church is subject to the Pope." We can afford to laugh at that fanatic, who supposes he is doing God's will, so long as he is single-handed; but when that fanaticism becomes a leading feature in a church numbering millions, then there is danger. Directly in connection with the spirit of this pastoral, we have another danger coupled with which there are some of the best minds in our land. We refer to the Christian Convention for the purpose of accomplishing the 16th amendment to our Constitutional form of government, recognizing God and his Christ. The spirit of this Protestant Christian Convention is the same as that manifested in Bishop Gilmour's pastoral. The design of both parties is patent, and is this: Whoever rejects the authority of our God and his Christ, let him be damned!

We will suppose that this Sixteenth Amendment is accomplished, and God becomes a fact in our government, there must then be legislation necessary to carry out the object, to define his wants, a bureau and secretary of the department of God.

The next point to determine will be, Whose God? This can only be determined at the ballot-box, and that sectarian element having a majority of votes determines whose God shall rule, Bishop Gilmour has spoken in his pastoral, and there is no misunderstanding him. "We must learn that we are Catholics first, and citizens next; and the Church above the State; to the Church as the representative of God we owe a spiritual allegiance, yet in all that does not conflict with the laws of God, we owe an unqualified obedience to the State." Reader, has not Rome declared again and again, that the Protestant Churches conflict with the Church of the living God? Does not Bishop Gilmour say the Pope first, the Priesthood first, and the people last?

Spiritualism declares that Church and State are two, and subjective to the will of the people.

Our Appointments.

The Gentle Wilson will speak in May, 1873, as follows:—

At Chanterville, Illinois, on the evenings of Friday, Saturday, and Sunday, and Sunday morning the 2d, 3d, and 4th of May—four lectures; on the 9th, 10, and 11th of May, Friday, Saturday, and Sunday, four lectures, in Peoria, Illinois, on the Illinois river; at Columbia, Ohio, on the evenings of Friday, Saturday, Sunday, and Sunday morning, May 16th, 17th, and 18th—four lectures; at Alliance, Ohio, on the evenings of Monday, Tuesday, Wednesday, and Thursday, May 19th, 20th, and 22d—four lectures; intend to take part in the Mass-Meeting of Spiritualists to come off in Cincinnati, Ohio, on the 23d, 24th, and 25th of May, and we trust that this meeting will prove a grand success; at Salem, Ohio, on Monday, Tuesday, Wednesday, and Thursday evenings, the 26th, 27th, 28th, and 29th of May—four lectures; at South Bend, Indiana, Friday, Saturday, and Sunday evenings, and Sunday morning, at 11 o'clock, May 30th and 31st, and June 1st, 1873; at Rockford, Illinois, on the 13th, 14th, and 15th of June, 1873—meeting of the Northern Illinois Association Spiritualists which will be the grandest gathering of Spiritualists ever held in Illinois. We have secured the largest hall in the city, with dining-room, kitchen, ante-rooms and furniture. There will be a table furnished with the substantialities of life, at which all may dine and sup, or break their fast.

All who were at St. Charles and Belvidere were delighted; at Rockford they will be happy. The Brothers and Sisters and friends of humanity outdone their well known hospitality in Belvidere at our last meeting. The Brethren and Sisters of Rockford will expect them. We want every body to come to our Annual meeting. Come from Wisconsin, Iowa, Illinois, Michigan, Missouri, and the world at large. Our good President, Dr. Kayner, of St. Charles, Illinois, will issue his call for our Annual meeting next week; and the Rockford friends will join him.

The Mass-Meeting—Railroad and Hotel Fares.

BRO. JONES.—I am daily receiving letters from persons who will attend the Mass-meeting. I doubt not but we will have a large and enthusiastic meeting. I regret to say that my arrangements with the railroads are not satisfactory. If our friends will form themselves into delegations of ten or more, I think they can procure reductions on any road. I think it very probable, at least, that if there shall be a large attendance, reductions can be had for parties of ten or more on the return trip. I will do all I can to secure such favors. Those who expect to be present should make efforts for reductions over connecting roads.

In December last I applied to all the railroads terminating here for reductions. Some replied offering rates, and others declined to make any until nearer the time of the meeting. I have for the last six weeks been urging them as best I could to make liberal rates. The following is the present result of my efforts:

The Pittsburgh, Cincinnati & St. Louis Railway make excursion rates for round trips as follows: Parties from twenty to thirty at 25 cents per mile; thirty to forty at 24 cents; forty and upward 23 cents. The Ohio & Mississippi Railroad, Louisville and Cincinnati Short Line, will give round trip tickets from all stations for one fare and a half. The Louisville Mail Line Co.'s Steamers will charge \$5.00 for round trips from Louisville to Cincinnati, and in proportion on shorter distances. This fare includes meals and state-rooms. The Baltimore & Ohio Railroad, promised to make a liberal rate in a communication dated December 5th, 1872. My letters to them have not been answered. The remaining roads decline making special rates. I presume the following will be satisfactory as the cause why I have not succeeded better:

Cincinnati, April 17th, 1873.

G. W. KATES, Dear Sir:—Your communications concerning reduction for Spiritualists Mass-meeting on 23d proximo, were brought before the Railroad Association, at their meeting on 10th inst., and I am directed to say that the nine terminal lines of Cincinnati decline to make any reduction.

Yours Truly, JOHN H. BROWN.

Secty. R. R. Association.

If I should succeed in making any further rates, I will communicate the same through the JOURNAL. I hope our friends will not allow a small amount of money to keep them away, as this meeting should be made an important one. Its good results will be commensurate with the attendance. Our efforts in the future for railroad reductions will also be influenced by the size of this meeting. The Atlantic & Great Western R. R. makes it their reason for not making a special rate, that they doubt if the attendance would warrant it. Friends, please dispel any such doubts.

I have made arrangements with a few hotels here, to accommodate those present at the mass-meeting who may prefer to stop at them, or whom I may be unable to assign stopping places with our friends. The list I have of our friends who will keep those present is being rapidly filled. The first who report they are coming, shall have precedence in being assigned. The following is the arrangement with the hotels: Mercer Hotel will keep any who may stop with them, at \$2.00 per day. Their regular rate is \$3.00 per day. Crawford House, Walnut St. House, and St. James Hotel will keep those who may stop with either of them at \$2.00 per day. Their regular rates being \$2.50 and \$3.00 per day. But they make a proviso that there shall be a certain number or over, stop with them—viz: Crawford House forty or more; Walnut St. House and St. James Hotel each fifty or more. The Galt House will keep any who may stop with them at \$1.50 per day. I wish to recommend the Merchants Hotel, and all who may not procure entertainment with our friends, to stop there. Rooms can be engaged in advance by addressing the proprietors, Messrs. McIntyre & Bruce. It is probable our friends here will be able to entertain all who shall be present.

The hall rent and minor expenses of the meeting will be paid by the Cincinnati Spiritualists.

I have been asked to give publicity to the speakers and mediums who shall be present. I can say I know of several of each that are coming. All of them are invited. Many will doubtless be here without advising me of their coming. It would not be in place for me to announce any one, as the meeting must regulate its own proceedings. That we will have good lecturers and mediums present is without doubt. All that now remains to be done, is for the Spiritualists of America to attend the meeting and seriously, earnestly and harmoniously discuss and plan for increased usefulness.

Yours Truly,

G. W. KATES.

Cincinnati, Ohio, April 23d, 1873.

Call for a Mass-meeting of the Spiritualists of America.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents to discuss the question of organization, to eradicate public prejudice and to assert higher religious aims, do issue this, our call, for a Mass-meeting of all the Spiritualists of America to assemble in the city of Cincinnati, in the State of Ohio, in Thoms' Hall, on Friday, May 23rd, 1873, at ten o'clock, A. M., and to continue in session until Monday evening, May 26th. Sunday, the 25th, will be devoted to lectures and special exercises by the Children's Lyceum.

Each person attending, must have some written evidence from individuals or societies that they are known as Spiritualists, to be allowed full voice and vote in the proceedings of the meeting. Efforts are being made to obtain, for all who shall attend the meeting, a discount in rates on all railroads entering said city. All persons, or bodies of persons, who shall expect to be present, will please address, G. W. Kates, care P. O. Box 563, Cincinnati, O., so that arrangements for their entertainment and for the meeting can be made.

Let American Spiritualists come once together and show their strength in number, wisdom and earnestness, in the cause they have learned to love.

G. W. Kates, P. H. Britt, Jr., I. A. Pittman, Dr. T. C. Fahnestock, Mrs. Dr. M. A. Morrell, Cincinnati, O.; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Hardinge Britten, Boston, Mass.; J. H. Randall, Clyde, O.; Mrs. L. Hutchison, Owensville, Cal.; George W. Sanford, East Middleton, Wis.; J. Russell Sleeper, Rochester, N. Y.; Mary L. French, Townsend Harbor, Mass.; Mrs. M. C. Rundlett, South Royalton, Vt.; James Madison Allen, Sarah S. Allen, Ancora, N. J.; Thomas Haskell, West Gloucester, Mass.; O. S. Poston, Harrodsburg, Ky.; A. Underhill, M. D., Akron, O.; P. T. Johnson, Ypsilanti, Mich.; Seward Mitchell, Corvill, Maine; Jemima M. Webster, Harrisville, O.; Job Smith, Hallsport, N. Y.; Wm. Jordan, Port Huron, Mich.; J. H. Garrettson, Richland, Iowa; S. A. Thomas, Camden, Ind.; W. S. Reynolds, Topeka, Kan.; Albert Stegeman, Lamella Stegeman, Allegan, Mich.; Moses Hull, Vineland, N. J.; Dr. Wm. B. Fahnestock, Lancaster, Pa.; E. V. Wilson, Lombard, Ill.; Mrs. Addie L. Ballou, Chicago, Ill.; Rev. T. H. Stewart, Dr. J. S. Brown, Dr. J. W. Carpenter, Kendallville, Ind.; Hon. Wm. Dickinson, Rome City, Ind.; Hon. Wm. S. Prentiss, Prairie Town, Ind.; James Hall, Lagrange, Ind.; P. B. Randolph, Massillon, O.; T. P. Baker, Topeka, Kan.; Daniel White, M. D., Carlinville, Ill.; Noah W. Parker, Tipton Ind.; Dr. C. P. Sanford, Iowa City, Iowa; Geo. C. Waite, Holyoke, Mass.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peet, John W. Carson, Wm. W. Lewis, Mrs. M. A. Henry, Springfield, O.; C. R. Fowler, M. D., Mrs. H. J. Calvin, Almedus Scott, Mrs. Betsey Scott, Mrs. M. C. W. Dawson, Canfield, O.; A. Hise, Mrs. M. M. Hise, Louisville, Ky.; Mrs. A. C. Babcock, Honeyoe Falls, N. Y.; Daniel T.

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OF THE

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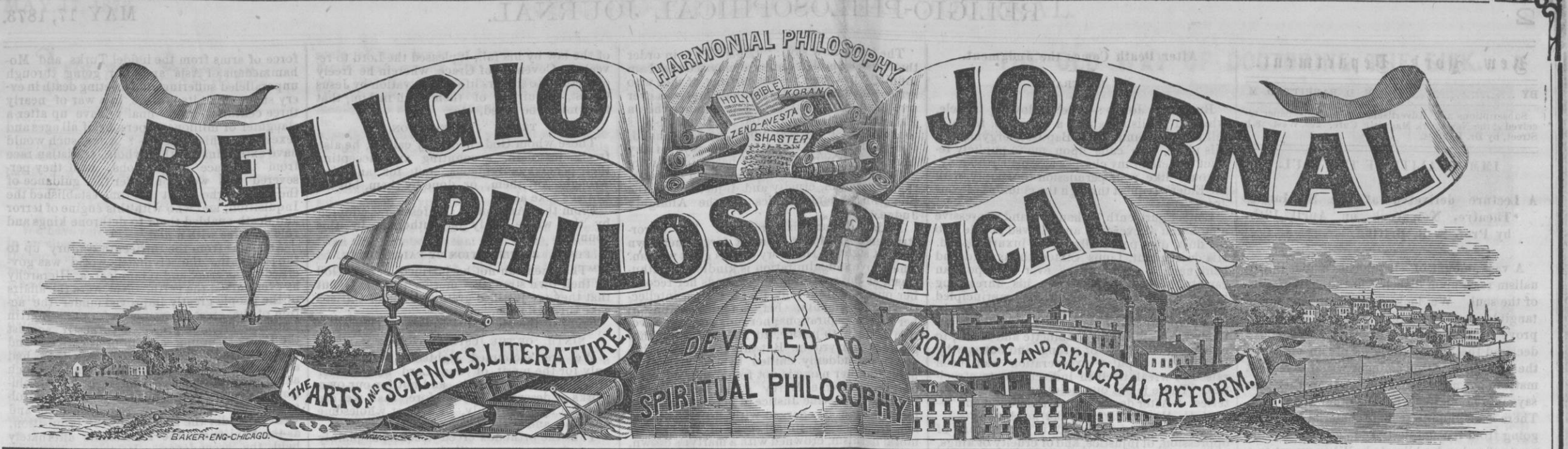
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VOL. XIV.

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CHICAGO, MAY 17, 1873.

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NO 9.

Select Poetry.

INVOCATION.

BY MRS. HELEN HAMLETT.

Spirit! the day is dying, come to me
In the faint flashings of that sapphire sea;
Come from that land of bliss,
And tell me if, in that far, fairer clime,
Spirits commune at holy eventime,
As mortals do in this?

Spirit! the day is done, one meteor
Trembles athwart the ether realms afar,
Veiling its voiceless rays,
Long and most lovingly I watch its flight;
No message floats down from its starry height
In answer to my gaze!

Day has returned. Sweet spring has come and gone,
Autumn and Winter, until years have flown
Since last on earth we parted.
In all that weary time thou hast returned
No more, to those who wept for thee, and mourned,
Fond and e'er faithful-hearted.

As lilies twain, as roses intertwined,
The same sweet sympathy, one mutual mind,
Were we in youth's glad morn;
Until death came and severed from my side,
My brave companion, counselor and guide,
Leaving me all forlorn.

Oh, if blest spirits on that other shore,
Hearing our wailing, could return once more,
Surely I should have known!
Only in dreams as mortal hast thou spoke,
And smiled, until in rapture I awoke
To find the vision flown.

I loved a babe, a matchless boy, one whom
The angels loved as well, and lured him home.
Alas, alas for me!
He would press kisses on my lips as sweet,
As pure as love and innocence. 'Twere meet
That such should seraph be.

I would give worlds, aye, worlds, for just one kiss,
One clasp of those soft arms, one mute caress!
I muse at close of day,
And whisper to the winds, the silent skies,
To tell me if he bends those azure eyes
And smiles with love on me.

No voice! no answer! Nothing save the gloom!
Until I saw beside the Savior's tomb,
One who could point the way;
They can not come to me, my best beloved!
But I, through patience, toil, by sorrow proved,
Shall spend with them, all doubt and pain re-
moved,
A whole eternity!

COME IN.

The Startling Phenomena which is Terrifying Tobias Goldschmidt and Family.

[From the Chicago Times of Jan. 26th, 1873]

The dwellers in the vicinity of South Park avenue and Twenty-ninth street have of late been greatly agitated over sundry peculiar manifestations that are taking place in that usually quiet neighborhood, and their agitation has been increased to the very extremity of endurance by the simple fact that the manifestations are of such a character that neither their cause nor their object can be discovered. These good people can not be charged with possessing over-exitable natures, neither are they prone to attribute to the supernatural, that for which they are unable to account. Nevertheless they are now obliged, for the time at least, to admit that there are some goings-on in that neighborhood that their most sagacious friends have thus far failed utterly to explain.

THESE REMARKABLE MANIFESTATIONS

are by no means new in the neighborhood. They first began early last fall, and continued nightly until cold weather set in, when the evil genius, if it be a thing of evil, departed. During its stay they used every effort to discover what manner of thing it was, but without the slightest show of success. The police, who are supposed by the uninitiated to possess certain powers of discernment, were called upon, but their labors proved as fruitless as those of the citizens had been. Night after night, in spite of every exertion to prevent it, the disturbance continued. Every hypothesis was advanced to account for the strange proceedings, but all proved to be false, when put to the test, and the good people of the neighborhood, and especially the particular family who were the objects of persecution, finally settled down to the belief that there was some strange power which worked at times in nature, which they could not understand. Then with the beginning of cold weather the manifestations ceased entirely, and it was fondly hoped for ever, but

AT THE CLOSE OF THE LENTEN SEASON they were renewed, and have again become the subject of public wonderment.

Now had the minds of the good people been at all tainted with the doctrines and beliefs of Cotton Mather, and John Endicott they would have known at once what to do in the case. They would have acted as the people of Salem did some two hundred years ago. They would have arisen in their might, and

EXTERMINATED THE OLD LADY'S HOME

long since, and it is entirely probable that they would not have left a single gray-haired matron to bless the South division. But such things were not to be. The days of belief in the subtle powers of witchcraft have long since gone by, and the residents of South Park avenue have concluded that the strange doings

which almost nightly disturb the rest of their neighbor are

SIMPLY INEXPLICABLE.

The family which is thus made the object of these seemingly supernatural visitations, is that of Mr. Tobias Goldschmidt, residing at No. 317 South Park avenue. The particular thing which now so greatly disturbs the peace of mind of this good father in Israel is

THE RINGING OF HIS DOOR-BELL.

Now it is easy enough to see how the persistent ringing of a door-bell might agitate the spirits of some people but Tobias is not one of these. He pays his bills regularly and is therefore not pestered with any hateful creditors who would seek to disturb his hours of rest by thrusting disagreeable duns beneath his nose. His hand has never been raised against his fellow-man, and he has no cause to fear the minions of the law. No terrible mother-in-law pursues him like a Nemesis, and he has not the slightest reason to fear that the movement of his bell-wire will ever announce an unpleasant visitor. Why then should the little tintinnabulator strike such a terror to his heart and cause him and his family to start from their seats by the fireside, or from their beds at the dead hour of night, with such looks of wild amazement? There could be but one reason; that is that the powers and forces which combine to cause the agitation of that same bell are mysterious and past finding out.

It might seem at first blush, to those who absolutely disbelieve in the supernatural, that Mr. Goldschmidt and all his family were the victims of some strange hallucination, or that they were being played upon by some mischievous boys, but such is not the fact. The little bell-knob on the door-post at No. 317 South Park avenue was moved many times during the dark hours of night last fall by some agency which it has thus far been impossible to discover. The same mysterious forces set it in motion on

THE EVE OF LAST GOOD FRIDAY,

and again on last Wednesday evening, and also last night, and if, on each occasion, the call was not immediately answered by some member of the household, the ringing was succeeded by a succession of violent knocks and kicks upon the door, as if some urgent visitor threatened to burst it in. In, on the other hand, the call is answered, the one who opens the door is invariably rewarded by finding that he has had his trouble for his pains, as nobody is in waiting or in sight.

If anybody doubts these statements, they may easily satisfy themselves of their truth. Mr. Goldschmidt is a clothing dealer at No. 35 Kinzie street, where he may be found at any time, and he is always ready to relate the strange circumstances and receive any new suggestion that might lead to a solution of the mystery.

SERG. BARRETT,

at the Cottage Grove avenue police station, and many of his men, who have spent many long nights in the vain attempt to solve the mystery, as well as any of the residents of the neighborhood, will readily confirm the statements of the members of the persecuted family.

Had any human agency been in any way connected with the curious disturbance, it is the almost universal belief that it would long since have been discovered, since every possible effort has been made in that direction. The manifestations began about the last of August, and as has already been stated, continued until the commencement of steady cold weather.

THE FIRST RING

was made on "one fine evening while all the family were seated together in the parlor. The hour was somewhat late, and Mr. Goldschmidt himself answered the bell, and, of course, to his great surprise found no one waiting at the door. The strange circumstance was related to the family, but after examining the premises thoroughly and finding no waiting caller, they finally came to the conclusion that they must have been mistaken.

Here it may be well to state that

THE HOUSE

occupied by Mr. Goldschmidt and his family is an ordinary two-story frame structure, with a stairway leading up from the sidewalk to the front door and a veranda in front, after the style of many of the residences in that portion of the city. The upper or main floor is taken up by the parlor and several sleeping-rooms and closets, while the sitting-room, dining-room and a bedroom or two and the kitchen are on the first floor. Immediately under the stairway leading up to the front door is a door opening into a small hallway on the first floor, and on the jamb of this door is situated the bell knob which has been so often disturbed by the strange and mysterious cause. The wire connecting with this knob runs up along the inner door-post, thence along the ceiling through the various partitions to the kitchen, where the little tormentor is hung.

Whoever disturbs that bell must either go under the stairway to get hold of the knob or else have access to the wires or the bell itself on the inside. But night after night all these points have been

DILIGENTLY GUARDED BOTH BY CITIZENS AND POLICE,

and yet, who or what it is that rings Mr. Goldschmidt's bell has not yet been learned.

The second manifestation occurred only a few evenings after the first, but at a late hour of the night; when all the members of the household were in bed, Mr. Goldschmidt, whose room is on the second floor just back of the parlor, sprang out of bed at once and looked out cold and white in the moonlight, and there

was not even the shadow of a human form anywhere to be seen. Thinking, however, that some one might be concealed under the stairway, he hastily returned to his room, for the purpose of donning a few articles of clothing in order to investigate the matter, but while in the act of throwing his dressing gown about his shoulders

THE RINGING WAS REPEATED.

Then a relative who slept upon the ground floor called to him that some one was ringing, and almost simultaneously with the call came another ring, and this was followed by

A VIOLENT POUNDING

upon the door, every blow of which seemed to threaten to break through the panels. This music was kept up until Mr. Goldschmidt had reached the door, yet when it was opened there was not the slightest thing to be found that could possibly be supposed to have caused the racket. A search was made, but no malicious school-boy, drunken man, ghost, visible imp or devil was to be found to bear the blame, and the disgusted citizen and family retired again to rest.

For a few evenings thereafter they were allowed to sleep in peace. Then again there came

A RINGING AT THEIR BASEMENT DOOR,

and the same process of investigation was gone through with, but with like success. A few evenings afterward it came again, and then the visits came to be made almost at regular intervals, until Mr. Goldschmidt grew to be more unhappy at the loss of his rest than was the great Shylock at the loss of his daughter and his ducats. At last, in a fit of sheer desperation, he resolved to fathom the mystery or die at the door of his castle. He accordingly armed himself with a huge bludgeon, and other smaller ones for use in cases of emergency, and

SECRETED HIMSELF UNDERNEATH THE STAIRWAY.

All night long he kept his eyes upon that shining bell-knob, and it is more than likely that if any mischief-loving school-boy had dared to even look at that same handle during that time he would have gone home with an aching carcass.

None came, however, and Goldschmidt prepared to watch again on the following night.

Although he did not thus discover the cause of his sorrows, he did learn that a man can not attend to business during the day and watch bell-knobs all night for many days in succession. He, therefore, much as he disliked to have it known that he had allowed such a thing to bother him, reported the matter to Sergeant Barrett and asked his aid. It was readily granted, and

A POLICEMAN WAS PUT ON WATCH

at the doorway. Still the bell aroused the sleeping household, apparently until the son of Abraham would fain have torn it from its hangings, only that he wanted to learn the mysterious cause of all his troubles.

At length Sergeant Barrett

LENT HIS PERSONAL AID

to the investigation, and as he would go to the house in the most secret manner possible, and post himself on the inside to watch the proceedings there, having at the same time a man concealed under the steps, it is altogether probable that if any disturber of the peace had been caught meddling with the bell-wire, he would forthwith have been taken before Judge Banyon.

And yet with all this precaution, the disturbing genius eluded them. At times his visits would be delayed until after the departure of the "peelers," when, obedient to his touch, the bell would begin its antics, almost before the sergeant had reached the sidewalk. Then again, the thing would move before their very eyes. Perhaps greater contempt for the minions of the law was never shown in the city of Chicago.

When the law and the law-forcers failed, Mr. Goldschmidt's friends came to his aid. One of them, a young man in his employ, who is also a relative, had heard the stories, but had concluded to take them all *cum grano* and *salsis*.

Nevertheless, he was ready to lend a hand to the investigation, and accordingly visited the house for that purpose. Imagine his surprise, and the great shake his unbelief experienced, when, on coming in sight of that bell-knob, and while his eyes were fixed upon it, to hear the silvery tones of the bell within. As it was a warm evening and the windows were opened, he heard one of the children say, "I guess Dave has come," and ran to open the door for him.

"Yes," said he, "Dave has come sure enough, but who the devil rang that bell for me, is what I want to know?"

Everybody in the house supposed he had done it, but he was at the time more than twenty feet distant, and he protested his innocence.

His course of investigation, although he avers that it was most diligent, failed utterly as the others had done; and while other friends also lent their aid, they were alike unsuccessful, and at last, when "Jack Frost" finally got a firm hold on Mother Earth, the manifestations ceased.

All winter the family dwelt in peace, and thought of their late trouble only as a thing of the past, although they sought to find a solution for the mystery. Many were suggested, but none seemed to be satisfactory. Finally, as the long winter months dragged themselves into eternity one by one, the family began to flatter themselves that they had seen the last of the affair, and although it was most unsatisfactory to leave it unexplained, yet, as they could not do otherwise, they would accept the situa-

tion. Their friends, too, had, so to speak, nearly forgotten the subject, when suddenly, on the eve of

LAST GOOD FRIDAY,

the tintinnabulator began its old pranks again. It was quite late in the evening when the manifestations began, but nevertheless, the whole household was alarmed at the renewal of the pet persecution, and at once rushed, as of old, to

DISCOVER THE CAUSE.

But, as of old, none was discovered. All outside was quiet as the grave, and nothing unusual was seen or heard.

On last Wednesday night the ringing was repeated, and strange unnatural sounds followed, seeming to indicate that some new phase in the persecution was about to be inaugurated. The ringing and the knocking are now accompanied by still other unusual sounds, and the question arises,

WHERE WILL ALL THIS MATTER END?

Mr. Goldschmidt says, it will probably end on or about May 1, as unless the noises cease he shall gather up his household effects on that day, and betake himself to the West side. Then if the bell-ringer, whoever he is, dispenses his music for his benefit, he will remove with him, if not, he will probably keep on ringing at the old bell-knob. In case the former supposition be correct, Mr. Goldschmidt is of the opinion that he will go distracted unless he finds a solution for the mystery. In case the latter be the result, the house No. 317 South Park Avenue, will probably be for rent all summer, or until somebody develops the strange mystery.

SUGGESTED SOLUTIONS

Of the various hypotheses which have been advanced to account for this perverse disturbance, a few may be given as examples. Of course, the first supposition is, that it is the work of mischievous boys, but this does not seem possible, since so close a watch has been kept up that they would surely have been caught ere this time. Neither is it believed that Mr. Goldschmidt has an enemy in the world who would wish, or could even be hired, to play such a cruel joke upon him.

Again, it has been intimated that possibly one of the family were responsible for the strange proceedings. This proposition Mr. Goldschmidt indignantly refuses to entertain, since if the genuine fright of any member of the household were not sufficient proof of their innocence, he is confident such a thing would be utterly impossible. The family consists of the husband and wife, three small children, two or three near male relations, and a servant, in all of whom Mr. Goldschmidt has the utmost confidence. He is also confident that no human agency has for so long a time disturbed his rest, and still eluded detection. Such a thing would be impossible. Again it could hardly be supposed that any animal could be the cause, since although a rat might set the bell in motion by running over the wire, provided it were possible for him to get at it, it would be utterly impossible for any animal, with a kick less powerful than that of a government mule, to produce the terrible knockings and pounding which are sure to follow the ringing unless the first call is immediately answered. Of the

SUPERNATURAL CAUSES

which have been suggested as affording an explanation of the affair, Spiritualism is the principal, although witchcraft has also been suspected by a few who still cling to the theories of Cotton Mather. To these suggestions the persecuted gentleman pays but little attention. In witchcraft he does not believe at all, and in the visitations of spirits he has but little faith. That old faith which stayed up "our Holy Father Abraham" through all his several centuries of life, and through trials more severe than are imposed on men in these latter times, as Mr. Goldschmidt thinks, will still be sufficient for his three score years and ten, with all their attendant unhappiness. Why should the spirits of the departed return to bother him? In all the genealogy of his race he remembers none to whom he was unfriendly, or who entered into the valley of the shadow of death bearing a grudge against him. None of his departed friends, so far as he can remember, were either professional bell-ringers or great callers. Since he had no enemies, he is at a loss to know why the spirits of his departed friends should delight to manifest their presence in a way that gives him so much trouble and anxiety.

Being a prominent member in his synagogue, he has for several years past held the position of superintendent of charities, and one of his duties has been to see to the

BURIAL OF THE PAUPER DEAD,

and those who claim that his present unhappiness is caused by spirits from the other world, urge this with much vehemence as a reason of their faith. Yet the gentleman believes that his work, even in this melancholy field, has been well done, and that none of those whom he has borne to their last resting-place, have been left so conveniently near the surface that they would wish to return again to haunt the earth; neither have they been so rudely buried that they would be driven to leave their charnel-houses to seek repose or recreation.

One circumstance, more than all others, those who believe that Spiritualism affords the true key to the strange and disagreeable demonstrations, urge upon his attention. Not long since a lady relative of his died in the house. Her husband still boards in the family, and these ringings, as they say, are but the announcement of her return to

JOIN THE OLD FAMILY CIRCLE,

and be once more among those she loved so well on earth. This is, perhaps, the most

plausible argument used by the supernaturalists, and it has not apparently been urged without effect, yet it is still strange that she should discontinue her visits during cold weather, and become so demonstrative when her first call is not promptly answered.

None of these explanations have as yet been accepted by the head of the family, as affording a reasonable solution of the difficulty.

THE TRUE CAUSE,

as he believes, is yet to be found, and he is exceedingly anxious that it be found as quickly as possible. Until that cause is discovered and removed, he expects, as does everybody else in the neighborhood, that the ringing, the knockings, and the unearthly sounds will still recur to disturb his repose.

Why Capt. Jack Killed Gen. Canby.

To any one acquainted with the present temper of the Pacific Coast Indians the reason for the massacre of Gen. Canby by Capt. Jack is obvious.

A belief exists among the tribes and bands in the States and Territories heretofore named that the time of their deliverance from the domination of the white race is close at hand. It has long been predicted by the old warriors and their medicine men, and within the last three years has gained an almost universal acceptance. When questioned, however, by those sustaining official relations with them, most of the Indians deny any knowledge of these beliefs or traditions. Nevertheless, the fact that the belief has become almost universal is well known to all intelligent men having friendly relations with the Indians.

On page 363, Commissioner's report for 1872, are four statements on the subject, by N. A. Cornoyer, agent in charge of the Umatilla Reservation, Oregon, to which Supt. T. B. Odeneal, of Oregon, at the conclusion of his report (on page 362, same book), makes the following reference:

A STRANGE AND DANGEROUS RELIGION.

The Indians mentioned by Agent Cornoyer in his report as being on the Columbia River, numbering, in his opinion, 2,000, are a source of considerable annoyance to the agents at Warm Springs and Umatilla. They have a new and peculiar religion, by the doctrine of which they are taught that a new God is coming to their rescue; that all the Indians who have died heretofore and who shall die hereafter are to be resurrected; that as they then will be very numerous and powerful, they will be able to conquer the whites, recover their lands, and live as free and unrestrained as their fathers lived in olden times. Their model of a man is an Indian; they aspire to be Indians and nothing else. About four hundred of them belong at Umatilla Agency, one hundred at Warm Spring, and the remainder in the Territories of Idaho and Washington. I understand that repeated ineffectual efforts have been made to induce them to return to their reservations. It has not been practicable for me to confer personally with them. It is thought by those who know them best that they can not be made to go upon their reservations without at least being intimidated by the presence of a military force.

WHO SHALL BE THE INDIAN MOSES?

This belief, substantially the same as officially stated above, has led the Indian in that belt of country situated east of the Cascade and west of the Rocky Mountains to longingly look for the coming of their deliverer and to hail all unusual natural occurrences as indications of his speedy advent. No Chief knows but that he may prove to be the chosen one, and Capt. Jack in his success will be greeted as such by great numbers of braves. The same idea that inspired the first gun of the rebellion, namely, to "fire the Southern heart," actuated these Indians. The treacherous assault in which Gen. Canby was sacrificed would never have been made had not Captain Jack and his associates been guaranteed the co-operation of the great tribes of all that section. It was the one thing needed to fire the Indian heart. The fact that Gen. Canby and other men were slain is as well known to-day to the Indians about Fort Benton as to the people of Yreka. The earthquake which shook Oregon and Washington Territory last December was accepted by the Indians as prophetic of a great event in their favor. This bloody massacre will be to them the fulfillment of nature's prophecy. Such is the meaning of the lava-bed catastrophe.

A Premonition of Fate.

When about mid-ocean, a curious incident occurred on board the ill-fated Atlantic. The steerage passengers say, that at about that point on the voyage two or three of the passengers declared, as if gifted with the spirit of prophecy, that the ship and all on board would be lost. They kept repeating the prediction, packed their carpet bags and went on deck to watch for chance passing vessels, saying that they were going to leave her, as they were sure she was doomed to destruction. The captain then intervened, and locked them up as mad men, and when the prediction they had made in their supposed insanity received its fearful fulfillment, they, it is said, perished in confinement.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 38th Street, by Dr. Babbitt.

IMMORTALITY OF THE SOUL.

A Lecture delivered at the St. James' Theatre, New York, on April 13th, by Prof. S. B. Brittan.

A vast amount of skepticism about Spiritualism rests upon disbelief in the immortality of the soul. We look over nature and find a tangible system of things which we can easily prove to ordinary minds, though some have declared that all matter is simply an effect on the sensorium. One eminent writer says that matter does not exist at all, and another man says it is no matter what the other man says. There is an infinite scale of material existence going from the simplest and grossest to the most refined and sublimated. When we get to a material as fine as the air, we can not even see it or analyze it by putting it into a crucible. I wish to impress upon you this fact that all the laws or forces of matter are as widely diffused as matter itself.

By a law of organization, matter is taken up and refined and goes through an everlasting process of trituration and sublimation. As matter becomes sublimated it rises into organized existence both of vegetable and animal life. You know the air to be matter as much as the grossest forms of the earth. The law of organization takes hold of the most sublimated forms of matter, not the grossest. This refinement of matter may be seen in plants and flowers and still more in man. If any man of two hundred pounds weight could have all the fluids of the body evaporated the remaining part would weigh only ten pounds. Who shall say then that there is not a marvelous and invisible world still more subtle?

The microscope develops wonderful worlds of existence. Every drop of water is a world by itself. If we have this vast empire of minute invisible substances, why not have another of still more invisible existences filling up the stellar worlds and the infinite spaces of the Universe?

Link by link nature reaches from man down to the lowest scale of matter. Shall there not be then infinite links reaching from man to God? Those who are materialistic will insist that there is no spiritual existence. Shall we listen to a blind man who says there is no such things as light or color?

Man stands here between the two worlds. By his material organization he is akin to the earth, and by his divine moral and intellectual being he is connected with all the world above him even up to the highest archangel. As the Russian poet says:

"I hold a middle rank 'twixt Heaven and earth
On the last verge of being stand, etc."

When we realize that such is our position, it should lead us to aspire heavenward. The millstone of Materialism drags so many down to earth. If man stands here and is able to lay his hand on all the material creation and then reach upward, he should understand this great power. There are abundant evidences in the nature of man about his immortal nature which the pulpit does not understand how to bring forward. I have taken a somnambulist and put him under the brightest glare of light and his pupil would remain absolutely unchanged, proving that he was in a condition to see without the ordinary light.

The Archbishop of Bordeaux tells about a young somnambulist who would see through an inch board and write on just as well as when the board was absent. So with every clairvoyant who sees without the use of his eyes. If it can thus be shown that any human being can see without the use of his physical sight, it goes to prove a finer spiritual vision. Apollonius was at one time arrested in his speech and cried out, "Stay the monster," and at that very hour the tyrant on the throne was slain. Christ saw in this way and so did the Jewish prophets, and many of the ancient Greek and Pagan philosophers, as well as many among you to-day. I have known a man to read the prices current in London by clairvoyance, while another man who had confidence in him bought stock and cleared three thousand dollars on the knowledge thus gained. Then as sight does not necessarily depend upon the eyes, what is it that sees? Physiologists understand that the optic nerve of itself is incapable of seeing.

What is true of sight is also true of hearing. There are persons who are clairaudient, or can hear without the external ear. If then a man can see or hear without these organs, he can see eternally without them. The clergymen do not use these great arguments but speak of man's aspirations after immortality as proof that he will be immortal.

See what a wonderful revelator memory is. Man is constantly changing. These gray-bearded men before me have had many bodies and yet they have a principle of immutability within them which enables them to retain their identity and to recall to recollection the events of their childhood. This could not be if there were not something more permanent than the bodily brain and organs. If memory was simply a photograph of forms on perishable materials, it would last only while those materials lasted. The objects of nature are photographed probably on the choroid membrane of the eye, not on the retina, as is generally supposed, and yet how can repeated photographs of objects be made on it? Suppose, again, you were to erect a tablet, and then commence taking it away, until, like the human body, in one year or even seven years, it should be all gone, what could be seen there if there were nothing but a material basis of memory? Every man, tree, the globe, the whole material universe, is constantly undergoing change. You ask a man who has had his limb amputated, if he feels as if he was a complete man, and he will say, Yes. A man after having his leg amputated, attempted to jump out of bed, not realizing his loss. If the nervous system is not crushed by this amputation, he will live. Sensation extends clear to the extremities even when the limb is amputated. Not even the crash of worlds could annihilate it. If you can thus cut off his limbs, and have the man still complete, why can you not strike out all of the physical system and have his being complete? The man who sits at the western gate of life, with a few scattering locks of silver, can still look back to childhood, although his physical system has changed so many times, and, feeling that there is an immortal something within him, may exclaim:

"I feel my immortality o'leap
All pains, all groans, all griefs, all fears and
Like the eternal thunders of the deep
Into mine ear this truth, 'Thou liv'st forever!'"

[Applause]

After Death Comes the Judgment.

BY H. STRAUB.

BROTHER JONES:—The following article, which I published about a year ago, recently fell into the hands of a Baptist clergyman of this place, who calls upon me to publicly retract or defend my charges against Orthodoxy. I would like your permission to comply with the Elder's request through the columns of your JOURNAL:

Louis Fourteenth, as haughty and oppressive a monarch as ever trod an enslaved people into the dust, died peacefully in his luxurious bed. His descendant, Louis Sixteenth, as mild and benignant a sovereign as ever sat upon an earthly throne received upon his unresisting brow the doom from which his unprincipled ancestors had escaped. It is difficult for us, in the sympathy which is excited for the comparatively innocent Maria Antoinette and Louis, to remember the ages of wrong and outrage by which the popular exasperation had been raised to wreak itself in indiscriminate atrocities. There is but one solution to these mysteries: "After death comes the judgment."

J. S. C. Abbott's *History of Maria Antoinette*. The history of the world is the history of oppression, of injustice, and of cruelty of kings, nobles and priests living in grandeur, luxury and idleness, and the masses of the people, robbed of their hard earnings, doomed to a life of misery and destitution. In contemplating these endless scenes of robbery, cruelty, persecution and bloodshed the heart grows sick, and the reason, in painful bewilderment, exclaims, "If the universe is governed by justice when will justice be done to the oppressor and his victim?" For it is self-evident, even to the most ignorant, that justice is seldom fully meted out in this world; for generation after generation lives and dies under the iron heel of oppression, while the lordly tyrant revels in luxurious ease, and dies on a royal couch.

To reconcile this state of things with infinite justice various theories are entertained. Perhaps the most prevalent is that referred to in the above quotation: "A day of judgment after death." I think it is self-evident to most reflecting minds that if justice is ever done to every member of the human family, it will be done in a future state of existence. So far the popular opinion is well founded, but that this great day of judgment will mete out much justice, is not so clear.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31.

"That he might be just, and the justifier of him that believeth in Jesus."—Rom. 3: 26.

Thus saith the Lord.

"Justifier," says Webster: "He who pardons and absolves from guilt and punishment." "Justification," says Orthodoxy, "is an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ." This doctrine also teaches that this life is a state of probation, and that the vilest sinner may avail himself of the merits of the atonement at any moment in his life, even with his dying breath; that in the last moment of existence, the greatest tyrant that ever cursed his race, may be absolved from all his guilt by a simple act of faith in Jesus, and go into the presence of God as innocent as a new-born babe. Let us take this doctrine to the great day of judgment, and see what justice it will mete out to some of the world's greatest criminals, and what grand solutions it will make of the mysteries of Divine Providence. "The judgment is set and the books are opened." Jesus is on the judgment seat, and divine justice is the prosecuting attorney. Charles IX., of France, is arraigned before the judgment-bar, charged with murder. Eighty thousand Protestants—men, women and children, dripping with blood, testify that Charles murdered them on Saint Bartholomew's day, A.D. 1572. Charles admits the charge, but makes no defense, and asks therefor: "angel to see whether his name is not found in the 'book of life.' The book is searched and the following record is found:—'Dying words of Charles IX., King of France: 'Oh! what blood have I shed! what murders have I committed!—pardon me—pardon me!'"

"REMISSION.

"Charles IX., King of France, inasmuch as thou hast confessed thy sins and asked me for pardon, believing that I suffered the penalty for thy sins on the cross, I absolve thee from all guilt, and pronounce thee free from all sin.—Jesus Christ the Son of God."

The judge then says: "Charles, my son, thou art not guilty; take thy seat on my right hand." As Charles, with a royal air, walks to his seat among the saints, Admiral Coligni is heard to mutter: "Infinite justice turns out to be an infinite sham!"

Among an almost infinite number of minor cases, we note the following: "A poor man is arraigned, charged with burglary. The recording angel reads the history of his life, which is substantially as follows: He was a peasant who had inherited nothing but poverty. He had paid out his last cent to support a tyrannical government, and his family were starving. No longer able to resist the heart-rending appeals of his famishing children, at the hour of midnight he entered his rich lord's dwelling to procure a loaf of bread. His presence was discovered, and in his attempt to escape he was instantly shot dead. With great anxiety he inquires if his name is not in the 'book of life,' but it is not there. In vain does Infinite Mercy plead in his favor the extenuating circumstances of his extreme poverty, of which not he, but his oppressive government was the cause, and of the resistless tears of his famishing offspring. The judge decides that being shot dead instantly, he had no possible chance to call for pardon, and, consequently, had received none. The indescribable anguish of infinite despair settles down on the countenance of the poor man as he is commanded to take his place on the left. Louis XIV., King of France, is now arraigned. His record shows but few good acts to relieve a long life of crime. Many millions of people testify that he ground them in the dust, by robbing them of their property which he expended on his palace and mistresses. Many hundreds of thousands of men, women and children, came from the dungeons and galleys to which he had doomed them; from the countries where he had banished them; from the fields of battle where he had slain them, and from the forests, the mountains and the caverns where he had caused them to perish of hunger, cold and exhaustion, and accuse him of wrongs and cruelties indescribable. Louis admits the charges but denies that he is guilty, and inquires of the Court whether his name is not written in the 'book of life,' wherein the following record is found:

"Louis XIV., King of France, died at eight o'clock, on the morning of the first of September, A.D. 1715, on his royal couch in the palace of Versailles, surrounded by the wealth, the beauty and the glory of France. These were his last words: 'Now in the hour of death, O, my God, come to my aid.'"

"REMISSION.

"Louis XIV., King of France, according to the record thou hast no righteousness of thy own; but, inasmuch as thy last act, in the state of probation, was to call upon me for aid, I impute my righteousness to thee and pronounce thee without sin."—Jesus Christ the Son of God.

The judge now says: "Louis XIV., in order that this assembled universe may see that I am infinitely just, and yet the justifier of thee who art one of the greatest criminals that was ever arraigned before my bar, I pronounce thee a just man, because I imputed my righteousness to thee. Take thy seat upon my right hand, that thou mayest enter into the joys of thy Lord." The painful fact is becoming continually more evident to the assembled universe, that fanaticism, cruelty and injustice are the prevailing characteristics of the Almighty Judge.

Madam Roland is arraigned. The terror-stricken hosts for a moment forget their own peril at sight and memory of this great woman. Their love and admiration is kindled to enthusiasm as the recording angel reads her record; her pure and innocent life; her great intellectual endowments; her laudable ambition; her divine aspirations; her unswerving devotion to duty, to justice, to humanity; and her glorious martyrdom. But this generous enthusiasm is suddenly chilled by the announcement that her name is not found in the "book of life." Divine Mercy steps forward and pleads with Divine Justice in her defense. The fact that she is charged with no crime; that her life was a continued scene of the greatest moral heroism, crowned with a martyr's crown, is pleaded with all the eloquence that the intercessor can command. With the same fervid eloquence does the divine orator compare the moral beauty and grandeur of the life of Madam Roland, with the dissolute, oppressive and blood-stained lives of Charles IX. and Louis XIV., who are now sitting on the right hand of the Judge, awaiting transportation to heaven.

"What were the dying words of Madam Roland?" inquired the judge. The recording angel read as follows:

"Dying words of Madam Roland on the scaffold: 'O liberty, liberty! how many crimes are committed in thy name!'" The judge then says, "Madam Roland, depart from me into everlasting fire prepared for the devil and his angels, for I never knew you!" Here let the curtain drop, and this divine tragedy—the grandest farce in the Universe—end. Is it not time that historians should be able to offer a more rational solution of the mysteries of history, than the popular notion of a day of judgment?

Dowagiac, Mich.

So much of the Baptist clergyman's letter as relates to the above article.

"I return your book with a few thoughts suggested by your article under the head, 'After death comes the judgment.' I see in this article the same animus which exhibited itself in 'The Impending Revolution'—a chronic hatred of the Bible and Bible truth is very clearly traceable in all your productions; but here you seem impressed with the idea that you had the power to turn the great truth of redemption against its author and thereby bring contempt upon both.

You quote correctly from the Bible some passages which bring out partially, the system of salvation from the condemnation of sin, and then with a triumphant flourish, in which you seem to feel that you were prepared to sit in judgment on the sure word of prophecy, make such deductions as you imagine must certainly be regarded as an overwhelming impeachment of the whole system.

I would have been well for you to have quoted the chapter and verse of the Bible where you found the passage which you regarded as justifying you in saying, 'That in the last moment of existence the greatest tyrant that ever cursed his race, may be absolved from all his guilt, by a simple act of faith in Jesus, and go into the presence of God as innocent as a new-born babe.' On failing to find the chapter and verse you should have cited your readers to an article and section in the creed of orthodoxy where such a sentiment was taught. This you did not do. I therefore boldly charge you with a groundless assumption on which to flourish the suppositions in regard to Charles IX., Louis XIV. and Madam Roland.

If you wish to be honest you will state through the columns of a spiritual paper your retraction of your charge of injustice in the Bible account of God's government, or at least give the evidence to substantiate your assumption.

Please read Prov. 1: 24-28; Is. 55: 6; Matt. 25: 10-12; Ezek. 7: 11-13; Acts. 13: 46.

Yours,

R. S. DEAN.

REPLY.

MR. R. S. DEAN, DEAR SIR:—Before a person can retract it is necessary that he be convinced of error, and to convince of error something is necessary besides assertions and charges. As you have given no proof that I am in error, I, of course, do not yet feel bound to retract. I am, therefore, in obedience to your injunctions, obliged to "give the evidence to substantiate" my "assumption."

My charge of injustice is not so much against "the Bible account of God's government," as against the orthodox version of it; for, though the Bible teaches that the sinner may be justified by a simple act of faith in Jesus, and can consequently enter "the presence of God as innocent as a new-born babe," yet I do not think that it teaches the endless misery of any creature, but orthodoxy does. It is more particularly this monstrous dogma, endless misery, that I arraign before the sense of all justice, human and divine.

I am surprised that, after briefly stating the orthodox plan of salvation, giving chapter and verse of the Bible where its main basis is found, you should "boldly charge" me "with a groundless assumption," because I failed to give chapter and verse in the Bible, or "article and section in the creed of orthodoxy" where such a sentiment was taught. I can only explain your course by supposing that you do not fully realize the nature of orthodox creeds, and that your better nature recoils from the monstrous conclusions which I legitimately derived from them. To be consistent with the dictates of humanity you must either deny the premises on which I based my conclusions, or say that I misrepresented them. You seem inclined to do the latter.

You say I "quote correctly from the Bible some passages which bring out partially the system of salvation," etc.

I quoted Rom. 3: 26. Albert Barnes, good orthodox authority, in his notes says of this verse: "This verse contains the substance of the gospel." "And the justifier of him," etc. Greek, even justifying him that believeth, etc. This is the peculiarity and the wonder of the gospel. Even while pardoning and treating the ill-deserving as if they were innocent, he can retain his pure and holy character." A verse that contains the substance of the gospel can not bring out the system of salvation very partially. What is the difference between "treating the ill-deserving as if they were innocent," and permitting the greatest tyrant that ever cursed his race to enter the presence of God as innocent as a new-born babe. Now let me quote from the creed of orthodoxy. "From the Baptist Confession of Faith as given by Dr. Belcher, of Philadelphia, in his history of the Baptists.

FIFTH. GOD'S COVENANT.
Man having brought himself under the curse

of the law by his fall, it pleased the Lord to reveal the Covenant of Grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved, etc.

TENTH. JUSTIFICATION.

Those whom God effectually calleth, he also freely justifieth, accounting and accepting their persons as righteous, not for anything wrought in them, or done by them, but for Christ's sake alone.

From the Augsburg Confession, adopted by the whole body of Lutherans in this country.

FIFTH. JUSTIFICATION BY FAITH ALONE.

"That men can not be justified before God by their own strength, merits, or works; but that they are justified gratuitously, for Christ's sake through faith," etc.

CREED OF THE METHODIST EPISCOPAL CHURCH.

NINTH. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deserving;—wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

Thus the orthodox creed teaches, as plainly as words can express, that we are justified, cleared from guilt, or made innocent, or "treated as if innocent," by faith in Jesus alone. It follows then, that whenever this faith is exercised, even by the greatest sinner, in this state of existence, the result,—justification—salvation—follows. And should the subject die the next minute, he will enter the presence of God free from guilt—"innocent as a new-born babe." This is in accordance with the universal practice of the church. What orthodox minister ever refused salvation to the hoary-headed sinner tottering on the verge of the grave, or to the bloodstained criminal on the scaffold the last moment before his execution, even though his innocent victim might be writhing in endless torment? Truly might Albert Barnes say, "This is the peculiarity and wonder of the gospel." It is a "peculiarity," because in the wide domain of nature there is no such breach of every principle of equity. The government that should introduce this principle into its laws would immediately be swept out of existence and be followed by the universal execration of mankind. It was no great "wonder" when the dungeon, the rack, and the stake were as common as churches, and blood, cruelty, and vengeance blotted every page of the history; but that any intelligent, benevolent mind, at the present day, should entertain such a sentiment, is a wonder.

The passages in the Bible to which you refer me, I think, do not help you out of the difficulty. If you refer them to this state of existence, then you make the Bible and your creed contradict themselves. Orthodoxy teaches that the present state is a state of probation and that,

"While the lamp holds out to burn,
The vilest sinner may return."

If you refer them to the day of judgment after death, then you make them prove my position with reference to Louis XIV., Madam Roland, etc. Now will you please read Luke 23: 43; Acts. 2: 21; Psalm 86: 5; Rom. 10: 13. If the Bible is all true and divine, then are the passages which I have quoted of equal authority with these which you have quoted. If you say that I thus involve the Bible in contradictions, I reply that I did not make it. I take it as I find it. Your creed obliges you to reconcile these contradictions if they are such; my creed requires that I adopt the truths and reject the errors.

Yours for the truth,

H. STRAUB.

Is Christianity a Success?

BY H. AMES.

If, Yes, wherein, and how far? It is very easy for one person to say that Christianity is a success and it is equally easy for another party to say that it is not. Confident assertions avail but little on either side where the proof of the proposition depends upon the presentation of facts. If Christianity is a success, has it succeeded in the Romish church, whereof it is said to have been established by St. Peter and Jesus, who authorized the apostles to go out and preach, and whatsoever they should bind on Earth should be bound in Heaven, and certain signs were to follow those who preached, and those who believed in his name, they were to heal the sick, cleanse the lepers, restore sight to the blind, and if they drank any deadly poison it should not harm them. They did go forward and established the first Church, and it was the only organized orthodox Christian church throughout those long, dark ages of the world. Though it appears they never did from the first beginning agree on certain mysterious yet very important points entering in to the very foundation of their religion, those differences of doctrine, according to the most reliable church history, were, in regard to the divinity of Jesus, some holding that he was a mere man endowed with superior power and faculties, and born of a woman, whose name was Mary and his father Joseph, and had brothers and sisters in the flesh; another was in the ceremony of the Eucharist, some maintaining that the bread and wine are the real body and blood of Christ, while others hold that it only represents them in a figurative sense, both of which we believe are still open questions among the Christian denominations up to the present day, and it is plain to the mind of every careful observer, that there are much less proportionately at the present time who believe in the divinity of Jesus, than there were half a century ago; and should this infidelity of belief progress at the latter rate for a century to come, the orthodox belief of Jesus being God would be entirely a thing of the past.

Can this be called a Christian success? Have any in the church proved their belief by their curing diseases by laying on of hands, or by restoring sight to the blind. We have heard of no such cures at the present day, except among the much slandered, modern Spiritualists.

The apostles were instructed to preach the gospel to every creature, and he that believed should be saved, and he that believed not should be damned. Now this gospel was the Christian belief in Jesus, for it is said there is no other name given under Heaven whereby man could be saved. If this was so, what was to be the state of those millions of souls who were born before the advent of Jesus, and in consequence of Adam's transgression seemed to be doomed to endless misery, and now although eighteen hundred and seventy-three years have passed since that event, and out of a population on this globe of some eight hundred and forty millions at the present time, not one fourth have heard the name of Jesus, and never will. Are these, too, all to be irretrievably lost? If so, where is the justice, and where is the Mercy? Is the boasted atonement a mere farce, a snare to ruin millions of souls? Is this, too, a Christian success. To us, certainly, it does not look like a plan of the good Father, prompted by infinite wisdom and paternal love.

Nor did the Christian faith meet with better success in the Christian wars of the crusaders, where they attempted to wrest Palestine by

force of arms from the infidel Turks and Mohammedans of Asia, and after going through unparalleled sufferings and meeting death in every shape in all its horrors, in a war of nearly three centuries, they finally gave up after a slaughter of millions of persons of all ages and sexes. Was this a success? A few such would have exterminated the whole Christian race from the face of the globe. Still they persevered and went on under the guidance of the Popes, who about this time established the Inquisition, and who with this engine of terror and death enabled them to dethrone kings and rule empires with a nod.

And thus from the thirteenth century up to the sixteenth, the civilized world was governed by as cruel and tyrannical a hierarchy as ever cursed the earth. Nor were the affairs of the people greatly improved under the action of the great German reformer, Martin Luther. True, he protested earnestly against the Popes assuming certain prerogatives, and declared loudly against the devices they had adopted to fill the coffers of the church, such as selling indulgences and of giving absolutions from sin, etc. But the spirit of intolerance and persecution still prevailed and went on under the auspices of the Inquisition, as the Papists and the Protestants alternately held the ascendancy. It was under these changes of the church militant, that the fires of persecution were kindled by the Catholics, and Latimer, Rogers, Crammer and other Protestant bishops suffered martyrdom by being burned at the stake, and soon after Michael Servetus, a man much noted for great talent and learning, suffered the same fate at the hand of John Calvin, the great Protestant reformer and founder of the Calvinistic church of the present day. Were these praiseworthy successes of the Christians? Were they worthy of imitation, or should they be deprecated and shunned by every truly honest moral man?

But now we see that an entire change of tactics has taken place in the Christian world in regard to the mode of recruiting their members in the church, and of aiding their financial resources.

In the first place they have dropped all the harsher and more offensive points in their creed, such as endless punishment in a lake of fire and brimstone, and have commuted them to a fire of conscience, and have given up the dogma of the endless damnation of infants, and in every case address their arguments more to the reason than to the fears of men. Thus in adopting a more suasive course, they no longer send to endless perdition every one who happens to be out of the pale of their particular church, but instead, extend the hand of fellowship to all church communicants, thus forming a sort of Holy alliance, offensive and defensive, against the common enemy, the Infidel, who doubts the truth of the Christian dogma of the divine character of Jesus; and now they join in long protracted meetings, in fairs, festivals, concerts, neck-tie societies, and sometimes in the more questionable games of chance. This last may be hailed a Christian success, but may it not be more properly considered "Progress?"

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Arts and Sciences.

BY.....Y. A. CARR, M. D.
SOUTHERN DEPARTMENT.—Papers can be obtained and
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Arts and Sciences.

We have referred to the Hindoo chronology in previous articles, however, and now dismiss the subject as indefinite and uncertain, but not more so than that of Menes, Minos and Moses, who stole the standard data and contents of their respective systems from the Hindoo's Manu, merely changing a few names and dates to suit their respective ages, localities and purposes. Turning more especially to the discovery of the Arts and Sciences, we but have time to make brief mention of some of the leading. Silk was brought from India 274 A. C.; bells mounted 400 A. C.; silk worms imported into Europe 493 A. C.; organs introduced 660 A. C.; glass in 663; arithmetical digits in 991; musical notes in 1124; mariner's compass in 1200; coal, as fuel in 1239; spectacles in 1299; printing in 1436; postal facilities in 1464; almanacs in 1470; Copernican system in 1593; telescopes in 1549; decimal arithmetic in 1602; logarithms in 1614; circulation of the blood in 1619; barometer in 1623; air pumps in 1680; Newcomen's steam engine in 1712; inoculation in 1720; Fahrenheit's thermometer in 1730; cotton spinning machinery in 1773.

Titan, Paulo, Veronese, Tinterel and Bassano were the leading painters of the Venetian school. Caracci, Dominichius, and their disciples, of the Bolognese school; Rubens, Vandyke, Rembrandt, Teniers, Vangoy, Ruysdael and Vanderneer, of the Flemish school; Thornhill, Richardson, Hogarth, Wilson, Reynolds, Barry and West, were the founders of the English school of painting; Ponson, Claud, Lorraine, Vernet and David, were the chief readers of the French school; Murillo and Velasquez were the chief of Spanish painters. The earliest painters known, however, were Cimabue, Giotto, Masaccio, Giotto, Mantegna, and Albert Durer. The greatest painters, according to the accredited popularity, were Raphael, Michael Angelo, Corregio, Leonardo da Vinci, Titian, Guido, Rubens, Vandyke, Rembrandt, Teniers, Murillo, Caracci, Claude, N. Poussin and Carlo Dolce.

The Madonna and Child is the oldest painting known (painted in 860), the next by Chancer, in 1390.

Hogarth, Wilson, Gainsborough, Lawrence, West, Reynolds, Martin, Turner and Wilkie are the most distinguished of English artists.

Though more commendable than inaction the display to be observed in the museums of fine arts in painting, popular taste and *elaborate* is not always correct; many side considerations generally decide and control public opinion, irrespective of the true claims of intrinsic modesty and merit; and of late, its popular display has degenerated into a sort of horse-swapping operation, as between the producer and user, the one generally a subsidized money-considering toady, and the other but little more than a dignified shoddy with more money than either taste, principle or brains. "The Royal Academy in London was established in 1768, and consists of a President, five Professors, three Secretaries, thirty-seven Academicians, seventeen Associates, and six associate engravers." Their annual exhibition, as far back as 1830, contained some thirteen hundred subjects.

These august aggregations rather serve to restrain than encourage others than the favored few, whereas, they might, if attended with less pretense, pomp and display, think more of, and more note and encourage humble genius of less display and pretense, who seem as if born to blush unseen, and leave their fragrance in the desert air.

These so-called royal institutions of the fine arts, with their immense patronage and influence, have become numerous and powerful; nor is it clear they advance the general spirit and genius of the art in a practical, so much as a scientific direction.

When our science becomes a self-sufficient, funnelling autocracy in the fine arts, or in anything else, it in that proportion fails to come down to the simple principles of homogeneity of nature, and to this extent fails in the general achievement of the end at which it aims.

We are by no means agrarian in any thing, nor an advocate of the mere display of pomp in any thing, the chief merit and hope of success of which should consist in the naturalness of its prepossessing homogeneity.

It is only that we are an enthusiastic admirer of the Fine Arts in general that we use this occasion to thus make these special observations.

Theological Nuts for the Clergy to Crack.

BY JOHN M. FOLLETT.

In Exodus 12:40, we read: Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years. This is God's word. I will with the assistance of the Devil show that God was mistaken. Jacob was the father of Levi, who was the father of Kohath, who was the father of Amram, who was the father of Moses, so that it was only four generations from Jacob to Moses, including Moses. Kohath the grandfather of Moses, was one of the seventy who went into Egypt with Jacob. Kohath lived one hundred and thirty-three years. Amram lived one hundred and thirty-seven years, and Moses was eighty years old when he led the Israelites out of Egypt. Proof: Gen. 8:11; Exodus 6:16, 18, 20; 7:7. Add together the entire ages of Kohath, Amram and Moses up to the time he led the Israelites out of Egypt, and it only makes three hundred and fifty years. Was Mr. Moses inspired too much when he wrote that the sojourning of the children of Israel in Egypt, was four hundred and thirty years? If the Bible was divinely inspired, how do you account for the conflict in the statement Moses makes, that it was four hundred and thirty years, and the chronology of the Bible which says it was two hundred and fifteen years? See chronology of Gen. 50:6, which gives an account of Jacob and his family going into Egypt 1706 years before Christ, and of Exodus, which gives an account of the going out of the Israelites from Egypt 1491 before Christ.

In Gen. 50:23, we read that Joseph saw Ephraim's children of the third (3d) generation, as Ephraim was the son of Joseph, who was the son of Jacob; then Joseph lived to see the fifth (5th) generation from Jacob. In the same chapter we are informed that Joseph died in Egypt. See verse 26. As Moses was the fourth generation from Jacob—viz., Levi, Kohath, Amram and Moses, how do you make these two statements agree?

Moses led out the fourth (4th) generation from Jacob, and Joseph who died in Egypt lived to see the fifth (5th) generation from Jacob. Don't you think inspiration is somewhat mixed here?

In Gen. 50:27, we are told that all the

souls of the house of Jacob who came into Egypt were seventy (70). In Acts 7:14, we read that the number was seventy-five (75). Did the same God inspire both of these statements? It is an old saying that "figures won't lie." There is a big blunder here for an all-wise God to make. Will you tell me how to fix the matter so as to relieve God of this blunder?

If all the souls of the house of Jacob who went into Egypt were seventy, and the Israelites sojourned in Egypt two hundred and fifteen years as shown by the chronology of the Bible, don't you think it was a remarkable increase from that number in that time which is recorded in Exodus 7:37, six million men besides women and children? Six hundred thousand men would show that there were at least three million of people. Don't you think those women of Israel had a most wonderful delivery from Egyptian bondage?

Hushim, the only son of Dan, was one of the seventy who went into Egypt with Jacob (Gen. 50:7, 23) and was the second generation from Jacob. As the Israelites went out of Egypt with the fourth generation, doesn't it require a great stretch of faith to believe that the increase of the house of Dan amounted in two hundred and fifteen years or in two generations to 6,277 warriors (see numbers 2, 26)? If there were 62,700 warriors then there must have been 313,500, as only one out of five of the entire population could have been a warrior. Wouldn't it be best in reading the Bible to entirely set aside reason, and by so doing avoid all these inconsistencies? Do you think an all-wise Creator requires us to believe such inconsistencies, absurdities and falsehood as the above?

Medium's Column.

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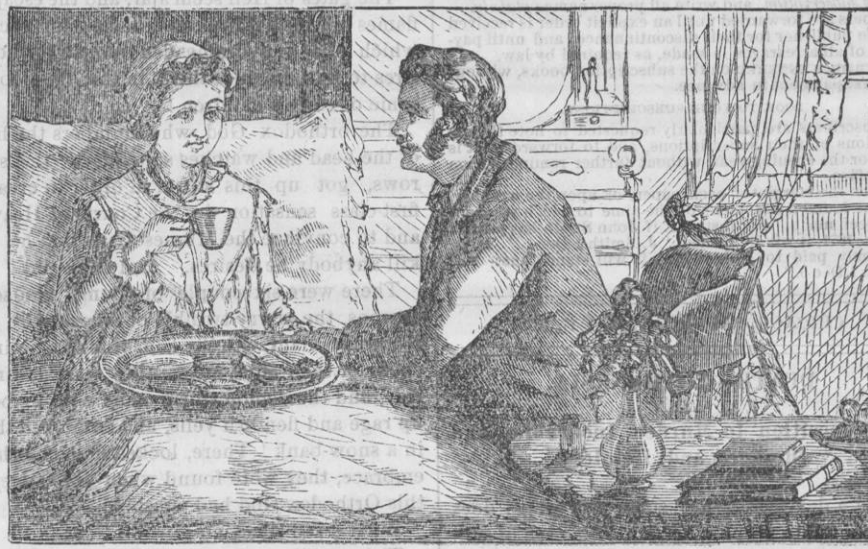
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Our bodies, and the organs of our bodies, are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health; the only difference between health and disease being, that in disease a natural balance, or equilibrium of the two forces, is temporarily or permanently destroyed. The quickest, surest and safest way, therefore, to restore health, is to restore the balance or equilibrium of the positive and negative forces; and the quickest, surest and safest way to do this, is to introduce into the diseased body, or organ, the very force itself, whether positive or negative, which is lacking, and which is necessary to bring about the required equilibrium. This can not be done effectually by a machine or battery; because, as is well known machine electricity, or magnetism, travels upon the surface, and can not be made to penetrate to the interior of the various organs of the body. The Positive and Negative Powders, on the other hand, being introduced into the diseased body, or organ, the very force itself, whether positive or negative, which is lacking, and which is necessary to bring about the required equilibrium. This can not be done effectually by a machine or battery; because, as is well known machine electricity, or magnetism, travels upon the surface, and can not be made to penetrate to the interior of the various organs of the body.

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CHICAGO, SATURDAY, MAY 17, 1873.

DEATH--EUTHANASIA.

A Proposition to Murder Incurables, and the Aged and Helpless!

Not a day passes that some newspaper does not contain a graphic account of a case of suicide. It is generally supposed that each one has a perfect title in fee simple to his physical organization, and that he has an inalienable right to obstruct the vital wheels that sustain life therein, by diving into a muddy river, or imbibing some poison or by carefully adjusting a noose around the neck and allowing the weight of the body to do the fatal work. Dr. Holland, in *Söröner's* magazine, says that "If man is nothing but an animal, if this life is all there is of his existence, and the question simply concerns the amount of comfort to be got out of it in this transient world, why, let him do as he likes with himself and his friends; but he who regards the present scene as only the foreground of an infinite spiritual future, through which, if one tread faithfully the prescribed passages of pain as well as pleasure, he shall find himself in higher pathways, as a consequence, at the last,—we say he will take life whether it be convenient or inconvenient, and hold it as the gift of God, inalienable by any reason of infirmity or suffering, or hopeless disease, or cost to other life through ministry. The doctrines of Prof. Newman and Mr. Tollemache are unchristian doctrines. They carry us back into barbarism—back into the darkness in which children killed parents that became a burden to them, and mothers strangled infants that could only inherit their own sufferings. It is an infamous criticism of the divine wisdom, an insult to Providence, an assault upon the safeguards of society, and a reflection upon human nature and human destiny, from which all Christian manhood recoils as from the touch of a serpent."

There seems to be a desire manifested by certain prominent characters, to render suicide fashionable, or, in other words, to bring into existence a humanizing Juggernaut, that will on the most approved method, render dying exceedingly delightful, and thereby induce those who are incapacitated to perform the duties of life, to destroy that vital spark that illuminates the physical organization.

In our boyhood days, we were accustomed to contemplate the wondrous beauties of nature, as well as those human excrescences in society that exist without any object, or without accomplishing any thing for the benefit of the world, and we then were in favor of removing them. Finally, however, we came to the conclusion, "That each thing in its place is best, and that which seems but idle show strengthens and sustains the rest."

That idea worked a complete revolution in our mind, and banished our visionary schemes in reference to introducing into the world a patent method of rendering dying sublimely delightful, inducing the happy recipients of our system to give expression in their last moments to a glowing sentiment worthy of being recorded in the pages of history.

We then considered ourselves a philanthropist, introducing to the world a panacea, which, while it extinguished in a delightful manner the last vital spark of life, would render dying as attractive as a visit to Niagara Falls or Barnum's Museum. Then we had an idea that our "approved method of dying" would eventually be adopted, thus ridding the world of a class of "old fogys," and leaving elbow-room for "Young America" to figure conspicuously.

God, the orthodox God, has an approved method of indiscriminate slaughter, and he does not select the poverty-stricken, the cripple, the aged, or those who desire to die, but like a Cannibal of Patagonia, or Fiji Islander who selects the fattest of the prisoners for a human repast, he, too, seems to have a preference for the young and beautiful! Perhaps he had perused the articles of some of earth's logicians—those who favor killing a *certain* class, and came to the conclusion that he would try his hand at the business. Accordingly, in January last, animated with a fiendish, hate-

ful, despicable spirit, and with a disposition as brutal as a thousand gladiators, a million of hissing serpents, a billion of wasps, and a trillion of hornets; and with a countenance like an enraged dog, and a nose turned up like a pugilist, he left his 7x9 throne and came to earth! We had read in the Bible about his being an angry God; about his visiting the iniquities of the parents unto the third and fourth generation; about his being "a man of war," and that his "sword was filled with blood," but in January last we realized the truthfulness of the fact.

He visited Minnesota and caused that terrible snow storm!

At first the large snow flakes, pure and white, falling gently on the fields of wheat, and ornamenting the forest trees with crystal beauties, did not seemingly portend a catastrophe to the children of earth! But by-and-by the heavens became darkened, the winds raged furiously, apparently resounding with the shrill voices of all the devils of pandemonium!

What fearful scenes! Those clouds of snow that moved along, surging to and fro like the Chicago fire, carried a winding sheet for earth's children!

Hear the shrill yell of contending forces!

The gates of Hell seem ajar, and the escaping flames are turned into snow flakes, on each of which sits a hydra-headed monster who desires to satiate his thirst in the life-blood of some of earth's children!

The orthodox God, who numbers the hairs of the head and watches so tenderly the sparrows, got up this storm in order to create a first-class sensation in the Courts of Heaven, and to convince the Minnesotians that he can kill anybody he desires. And so he did!

There were six couple of young, glad some persons, the merry twinkle of whose eyes, and features radiant with the sunshine of happiness spoke of their enjoyment—they were taking a ride, and the demon storm came with its pent-up rage and fiendish yells, and entombed them in a snow-bank! There, locked in each other's embrace, they were found when the anger of this Orthodox God had subsided!

What a sad spectacle!

The assassin, the fierce assassin, raises the dagger and strikes down his victim; connected with that may be some palliating circumstances, but when a God who *controls all things*, with malice and aforethought sends a fiend storm and kills, yea murders, twelve innocent pleasure seekers, the probability is that he has been reading some of the productions of earth's children, who would like to rid the world of those whom they consider *useless*!

That was a terrible storm in Minnesota, hundreds were *coolly* murdered by the Christian God.

In all ages of the world, certain characters have adjusted themselves on a throne of their own production, and thereon, like the king of the Fiji Islands, have decided who shall die!

Cain, the crazy Cain, killed Abel, and the Jews killed Jesus. Socrates took poison, and Cleopatra wooed to its destructive work a poisonous asp. Judas, poor fellow, just as essential in the Christian plan of salvation as Jesus, killed himself. Brutus thought Caesar should die, and Booth measured the length of Lincoln's days.

Look at the treachery of Captain Jack, the savage Indian warrior, who shot General Canby. He chose the time to commit the fatal deed at a conference. The world knows the details of his last out-crop of Indian treachery. How the Commissioners and the Modoc chiefs met between the opposing forces. How, after a characteristic speech, the leading chief stepped behind the Commissioners, coolly said, "all ready," snapped his revolver at General Canby, re-cocked it, and as the General turned to face him, shot the noble old soldier through the head so that he fell lifeless, almost on the instant.

God himself orders sundry murders, and conducts himself as badly as a Spanish bull enraged by the expert courtiers. Children want their aged parents' property, and drop a subtle poison in their tea or coffee, and how serenely they die, to their entire satisfaction!

Among animals, the ferocious lion kills the unoffending lamb. The pickered will eat its own young with heartless rapaciousness. The hog, dirty, filthy,—despised by those who crucified Jesus, devours its own offspring, and in turn is killed and eaten by the Gentiles. The frog darts from its swampy pool, and catches the unwary insect, and sings in delightful response to the savory meal. The fishes of the sea, as a general thing, have no respect for fish-life, and with a conscience as corroded as a cast-iron kettle, they paddle along without regret with a brother fish dying in their mouth.

The snake, horribly slimy, and disgusting in appearance, with demon forked tongue and with eyes as brilliant as a diamond, charms the little bird into its rapacious jaws, and makes a meal of it. The hawk, the owl and the vulture will eat any bird that their strength can overcome. The feline and canine species, animated with a malignant spirit, something akin to that which the Devil felt and possessed when he clinched in his massive paw an inkstand and cast it at the head of that illustrious reformer, Luther, slaughter the herbivora species without mercy! The school-boy without shedding a tear of remorse, will crack the louse that attempts to make a nest in his head. The louse in turn attacks the unoffending boy, and if it had the power would make a hearty dinner of his head. Parasites without number exist and eat each other. Insects that can't kill a person outright, exert their diminutive power to render him miserable. A bed bug is about the meanest bug that exists. Regardless of the fatigue of a sleeper, and with malice enough in its little heart to make a mountain of hate, it will come forth when least expected and attack some sensitive part, luxuriating thereon until driven off by symptoms of alarm on the part of the weary sleeper. Then, again, the system is full of animals, and at times they

destroy it, as in the case of trichina. Is it, then, any wonder, that having originated, according to Darwin, from the animal kingdom, that in this enlightened nineteenth century, the preposterous proposition is made to kill the blind, the crippled, those who are a "burden," and those who want to die?

We recognize the fact that we live amidst antagonism, not only among animals but among plants. The war is carried on there with the same remorseless spirit, and as a consequence the strongest win, overshadowing those less strong with their branches and giving them no room to expand. Ascending to man, we find that this antagonism still exists, but is gradually diminishing under the influence of enlightened civilization. It is customary among savage nations to kill the aged and helpless, and occasionally in this country the same spirit is manifested. But the true policy is to let all die as naturally as they are born; to render the life of the aged and helpless as pleasant as possible, and to cause no premature spiritual births, by poison or other means.

(TO BE CONTINUED.)

Hon. Warren Chase in Chicago.

This indefatigable laborer in the cause of reform, lectured before the First Society of Spiritualists on Sunday, May 4th, to a large, appreciative and enthusiastic audience. Although somewhat advanced in years, his voice is still silvery, his system all aglow with magnetic life, and his mind beaming with fresh ideas and grand conceptions! He commenced by referring to spiritual manifestations. The tiny rap, so called haunted houses and communion with the immortals had become so common that the fact ceased to excite the people. Man is naturally a religious being, however low in the scale of existence. In ancient times, when the earth was comparatively young in years, and the conceptions in regard to an overruling Providence was very vague, then there was an innate impulse within the human heart exciting it to worship. Of course, there were exceptions to this rule, but so exceedingly rare that they could hardly be regarded as exceptions. Humanity, then excited to action by the promptings of a religious nature, reached out for Divinity, and symbolized their rude conceptions thereof in idols. This, at that time, in those conditions of society, was all that could be expected. Idol worship was then as common as the Christian worship is at the present day. Time passed on, and as the wheels of progress moved, rapid strides were made in advancement. As the intelligence of the people expanded, they extended the area of their inquiries, and finally their worship began to assume a higher standard. The idols of stone, wood or clay lost their supremacy, and the more advanced of earth's children worshiped the elements.

This was a new unfoldment in the human mind, of the religious nature, and presented to the world a system of philosophy of a far more reasonable nature. The cooling winds of Summer, the warm sunshine, the refreshing showers, and the earth smiling under its luxuriant vegetation, were eminently well calculated to direct the attention to the elements, and raise them to a high pinnacle as objects of adoration! Finally Mahomet came, and took another step in advance. The idols had been superseded, and the worship of the elements must now give way to the theories of a mind that seemed to be illuminated with divine wisdom, and which directed the attention to a power and intelligence invisible to the senses of mortals. The religion of the Mahometans inculcated the strictest honesty, and that essential trait of character was more prominent with them and exercised with far more scrupulous care, than it is among Christians. Then came the Christians whose religion he thought a little in advance of that inculcated by Mahomet. Thus has the religious nature of man reached out after the divine principle, making slow progress, it is true, but nevertheless we can discern plain marks of improvement. Now all these systems, effete with age, ready to crumble to pieces, and having accomplished their mission, must give way to the grand, beautiful and practical truths of Spiritualism! The progress of religious development corresponds in a great measure with the physical development of man from the lowest order of animal life, commencing with the radiates and ascending to the vertebrate.

In an able and concise manner he compared the two, explaining the gradual unfoldment of animal life up to man, and the development of religious knowledge and an idea of the future, into Spiritualism. The Christians taught love; they tried to unfold that divine principle in human nature. They had curious ideas in reference thereto, however. The object on whom they concentrated their affections was distant. They had never seen him, never heard his voice, and all they knew of him was learned from hear-say testimony. They must love that imaginary being, but received nothing in return. Self-love could not be allowed—that was condemned, and yet they taught that you must love your neighbor as yourself! Your love must all be transported to a being whom you have never seen, while you were expected to entertain no affection for self, yet required to love your neighbor as yourself. This doctrine, though erroneous, was instrumental in doing some good—it developed love within the human heart, unfolded its divine principles, and made it strong and vigorous, although perverted from its natural channel. Spiritualism, brilliant with rare gems of thought culled from the storehouse of knowledge in the Spirit-world, and illuminated with the grandeur of truth, was now ushered into existence and before its triumphant march, all other systems of faith in regard to a Divine Providence or a future life, must give way.

Throughout his entire lecture, he was eloquent, at times stirring the souls present with his genuine honesty of expression and enthusiasm. He lectures one more Sabbath in this city, and everybody should hear him.

In the evening he lectured on this subject, "Give the Devil his Due." Those who heard him, were highly pleased with his efforts.

William Church Again Exposed.

We are in receipt of a letter from C. D. Pace, Esq., President of the First Spiritualist Society of Port Huron, Mich., attesting to the truth of a reported exposure of William Church, a medium for physical manifestations, published in the Port Huron Times.

Frauds in mediumship are exceedingly annoying to Spiritualists. With the best intent they vouch for the honesty of those mediums, and the veritable reality of the manifestations. When an exposure of deception transpires it is very humiliating.

Church has several times been similarly exposed, and yet, speaking advisedly and of what we do know, we assert that William Church is a good medium.

After so many exposures, it is surprising that the audience do not insist upon using some means to secure him, so as to place the question of his aiding in the matter beyond any possibility.

We have so confined him several times that we know he could not get out of his fastenings without its being apparent to the audience. Under those test conditions the manifestations were superb. On immediately starting a light he, Church, was found intact, without a stitch or seal being broken. His garments—coat, vest, shirt, pants and drawers were all sewed together, and the thread sealed with sealing wax. His hands were tied tightly around the wrists, and the knots were then sewed to his coat sleeves, and all sewed down to his pants; then the threads were sealed with sealing wax. Then the cord was tied around each rung of the chair and sealed at those places; then the ends were carried off each way, nailed to the floor and sealed at each of those points. Then his feet were placed on a sheet of paper marked around, his pants sewed down to the carpet, and the threads were sealed with sealing wax. After the manifestations were over he was found in the exact condition in which he was left—every stitch and every part of his clothing—everything exactly as it was when he was first confined.

During the time he was thus confined, the manifestations were of the most convincing character, so much so that if Church himself was to confess to being an imposter, we should know that he stated that which was false.

We are not justifying Church for any imposition that he may be guilty of. That is not the province of this article, but we emphatically state that which we know to be true in regard to his mediumship. In conclusion, we say to our friends who have an opportunity to attend one of Church's *seances*, confine him as we did. He will quietly submit to it all if treated kindly, and most wonderful results will follow. If he declines to submit to such rigid tests, accompanied with the kindest treatment in every particular, then, of course, he should be informed that his services are not needed.

Under such tests we shall at any time be happy to have Mr. Church occupy our *seance* rooms.

We do not doubt the report that he was detected substantially as reported, but we would really like again to have an opportunity of demonstrating that William Church is a good medium, notwithstanding the honest convictions of many very intelligent people to the contrary.

The Little Bouquet.

The above-named beautiful monthly magazine, designed for the youth and children, will be issued on the 15th of May, and will more than meet the expectations of the most sanguine Spiritualists throughout the world. It will be a work of rare beauty, and acceptable as a literary production every way suited to the times. Its embellishments will be appropriate and artistic.

Its publisher reserves no margin of profits—it will be furnished at *actual cost* estimated upon a subscription list of twenty thousand for the first year.

Those who order and send *fifteen* cents for specimen copies, will have that amount deducted from the regular yearly subscription, and secure it the balance of the year for \$1.35. The magazine at regular rates—such as are charged on all similar monthlies, to insure a *living* profit to the publisher—should be not less than \$2.50 *per annum*. But it has been the intention of the proprietor, for at least eight years, to publish a *spiritual magazine* for the youth and children, that should not only command their respect but their *admiration and love*. To the end that it might become *cosmopolitan* the subscription price has been placed at figures that will guarantee it to the family circle of the most humble citizens in America—aye, our spirit friends say wherever the English language is spoken throughout the world!

We can not send specimen numbers free; hence we have adopted the plan above-named, and we really hope to receive *fifteen cent orders* by every mail, falling into our hands like *snow flakes* in March, for specimen copies, to be sent to all parts of the country.

Let those who are in comfortable circumstances remember, not only their own household, but the *little nephews, nieces, grand children and cousins*, who may have bright eyes and warm hearts to be cheered with the beautiful—yet naught but the *lean hand of indigence* to supply menial food for their craving, hungering, starving souls.

Send them the *LITTLE BOUQUET* for a year—it will cost you but \$1.50. It may be the means of elevating them to a world of beauty

—a heaven of perpetual sunshine, and of crowning them with garlands of flowers of rare beauty and of fragrance and loveliness inexpressible; and you, they will thank long years hereafter—yes, even after you and they shall have passed to spirit-life, for the *LITTLE BOUQUET* that first gave them knowledge of the *Summer land*.

Let us have orders for twenty thousand copies of this admirable work—the *first of its kind ever published*—to fill with the first number. It matters little to us whether the orders be for specimen copies on the terms before stated, or for a year's subscription, knowing full well that no one who secures a specimen copy will hesitate to send for it a year.

The magazine will be published every month during the *natural* life, at least, of S. S. Jones, the proprietor. The *RELIGIO-PHILOSOPHICAL JOURNAL* is the pride of his life, but the *beau ideal*, which has only been delayed for the development of an auspicious time for it to appear, is the *LITTLE BOUQUET*.

Terms, *single* copies by mail, *twenty* cents, *yearly* subscriptions in advance, \$1.50. Specimen copies by mail, *fifteen* cents.

Star and Crescent Club.

The Star and Crescent Club, devoted to dancing, has during the past winter achieved a great success. This is due to the fact that the club would only allow "steps" of a high moral tone to be taken by those present. David once danced, and "leaped," too, before the Lord, but the Star and Crescent Club, considering the example of David unworthy of imitation, would not allow any of that kind of dancing. The Lord might like it, but they did not! In fact the music was too quick for any one to leap, jump or turn a somersault the same as David did before the Lord, consequently no David was allowed admission. May 2nd, the club had a grand time—Miss Whitehouse was chosen May Queen, and crowned in honor of the occasion. During the Summer the members of the Club will devote their attention occasionally to getting up picnics, steamboat excursions, etc. Next Friday evening, May 9th, the club will give another dance for the benefit of the Committee of Ladies, who have devoted their best energies to render all the evening entertainments of the Winter, pleasant and profitable. We hope there will be a large attendance.

Another Good Man Translated.

[From the Banner of Light.]

Were we yet enveloped in the mists of ecclesiastical belief, we should be tempted to cry aloud with the psalmist, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But with vision awakened, at least in a measure, to the sublime comfort which the gospel of spirit-communion pours out to mourning hearts on every hand, we can but feel to say, "All is well, when we inform our readers that Wm. White, the senior partner of this firm, a good man in every sense of the expression, one whose purse was ever open at the call of charity, and whose departure from the material form will be lamented by many of his beneficiaries, a sympathizing friend, a citizen who was universally loved and respected by all who knew him, whether Spiritualist or otherwise, has heard with ready ear the angelic summons, "Come up higher," and entered on the enjoyment of that grander state of existence for which his unremitting labor for the truth in the past has so clearly fitted him.

Bro. White was apparently in as good health as usual when at the office on Monday morning, April 28th, went at his accustomed hour for dinner, and in the afternoon left his home at 7 Indiana place, Boston, to fulfill a business appointment with Mr. I. B. Rich, of the firm. On his way thither he was seized with fainting in a horse-car, and endeavored to leave it, but fell back powerless upon the seat and almost immediately expired. At the time of his decease he had but recently completed his sixtieth year.

These few words, pregnant with a deep meaning to the hosts of personal friends and admirers of our deceased brother, are all that it seems meet that the present occasion should call forth. Silence—golden silence in the presence of the event is the fittest tribute which can be paid to the pure and elevated example set by our deceased brother among men. To his afflicted family, who are called upon to mourn the earthly presence of one near and dear, our hearts go out in earnest sympathy.

But that this martyr to the cause of truth which he so warmly espoused, who has passed so suddenly from the physical in the autumn time of his usefulness, is living still, near us and active for the good of every principle of reform, we know and are assured. As the great apostle to the Gentiles hath it with regard to the Deity, so we confidently say of our ascended brother: "I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from" his love!

LETTER FROM LUTHER COLBY.

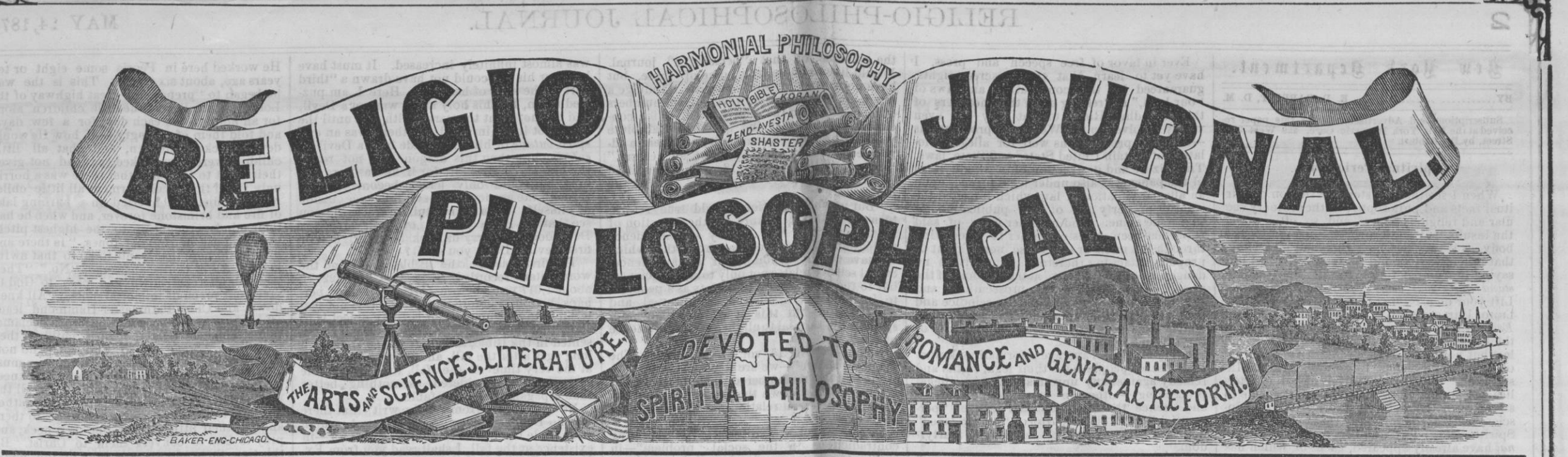
BRO. JONES—I wrote you briefly, yesterday, the moment I learned of the death of Bro. White, the Senior publisher of the *Banner of Light*, and as there were some inaccuracies in my statement, I hasten to correct them, and I can do no more fully at this time than to state that he left home yesterday, after dinner, to meet Mr. Rich, on Boylston street, where they were to look at a building we talked of leasing. Bro. White became faint while in the car, it seems, and attempted to leave it, but fell back on the seat and expired before medical aid could be rendered. His body was conveyed to the undertakers, and subsequently carried to his late residence, 7 Indiana street. Mr. White was a good man in every sense of the expression, and died a martyr to the faith he had so warmly espoused. His purse was ever open to the calls of charity, and many poor people will mourn his exit. While we grieve that he has been so suddenly taken from us in the autumn of his usefulness, yet we rejoice to know that in spirit he will be with us still, and continue to labor on, as in the past, for the highest good of his fellow-men.

Fraternally,

LUTHER COLBY.

We most emphatically endorse all that Bro. Colby says in regard to Bro. White. Hereafter we hope to lay before our readers a more extended notice of our departed brother. We only delay such notice for facts which we hope to gather from an article that will doubtless soon appear in the *Banner of Light*—ED. JOURNAL.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIV. CHICAGO, MAY 24, 1873. NO. 10.

Select Poetry.

A SPIRITUAL SONG.

BY GEORGE MACDONALD.

The times are all so fearful!
The heart so full of cares!
To eyes that question fearful
The future spectral stares.

Wild terrors creep and hover
With foot so ghastly soft!
The soul black midnights cover
Like mountains piled aloft.

Firm props like reeds are waving,
For trust is left to stray;
The thoughts, with whirlpool-raving,
No more they will obey.

Frenzy, with eye resistless,
Decays from truth's defense;
Life's pulse is flagging listless,
And dull is every sense.

Who hath the cross upheaved,
To shelter and make whole?
Who lives from sight received
That he may help the soul?

Haste to the tree of wonder;
Give silent longing room;
Outgoing flames asunder
Will cleave the phantom gloom.

Draw thee an angel tender
In safety on the strand;
Lo! at thy feet in splendor
Outspreads the promised land.

Scribner's for May.

SPIRITUALISM EXAMINED.

Account of a Visit to a Medium, Mrs. Juliette T. Burton.

BY MARK M. POMEROY—CHAPTER ONE.

In these chapters we purpose to give facts, incidents, and information as it can be obtained. We believe there is more truth in that which is erroneously termed Spiritualism than most people believe, and more of humbug in that which its friends dare admit. At all events, the new belief is an old one, and its followers and believers outnumber to-day those of any other religious belief in the world. We desire the readers of these chapters to preserve them—to read them carefully—to sift out the good from the bad—to compare the evidence as it shall be given from week to week, and to hold fast only to that which shall be good. Our purpose is to investigate, not to endorse; to let facts stand for themselves, knowing that wheat and chaff grow together till winnowed and separated by men who dare work. Wherever information is to be had, there is the place for an editor, the mission of whose paper is to cut open the sod; to prepare the ground, that seed may grow.

Our first visit for the purpose above named, to obtain material for these chapters, was to the residence of Mrs. Juliette T. Burton, on Nineteenth street, near Sixth avenue. This lady lives a quiet, retired life. She does not advertise for nor seek notoriety. In fact, she shrinks therefrom. She is a native of Richmond, Va., the exemplary wife of a physician of this city, Dr. Burton, and the mother of three children, all of whom are now in the other world. She is a frail, pleasant-looking lady of the best families, who was brought up to despise and disbelieve in all the manifestations which have at last forced her to believe as she now does, that spirits of those who lived, still come and go like winged messengers from this state of existence to that which shall follow, all the while in full knowledge of human life, actions and events which they are working to shape and mould, as agent or infinite power. Mrs. Burton believes in Spiritualism as she does in God—in that which is good. She is a lady perhaps a little past the noon-day of life, and lives a pure life as become the best of women.

Her reception-room is a curiosity. There is nothing of the artist about her, yet the walls are covered with oil paintings, the work of her hand while she is in a state of unconsciousness. In a room darkened, so the glare of the sun will not hurt the eyes, she sits on the floor, with a prepared canvas in her lap; paints and brushes by her side. Like one who walks in sleep, she works unconsciously and produces a complete picture at a single sitting. And such curious pictures. Groups of heads and faces, represents men, women and children of different nations. Faces on which other faces are painted. Arms and hands on which faces are painted. Of ladies dressed in laces and garments which under a magnifying glass reveal numerous other faces. There are faces of scholars and thinkers—of children and adults, and all wonderful to behold, as they are perfect in design and attractive in execution. One picture is that of a middle aged man. The spirit which controlled her hand, wrote that he was at one time the second son of a wealthy English gentleman—that he passed on to the Spirit World, and now that he had found a chance to communicate with earth, wanted to send back greeting to the family. Mrs. Burton had the portrait copied by a photographer and sent on to England. A letter has been returned from the family, saying the picture completes the link a chain of family portraits;—that from the dress, the style and the wonderful likeness they believe it to be exactly as represented. Call it Spiritualism or what you will, we do know that while in a trance, or state of clairvoyance, Mrs. Burton, or the intelligence

through her, told a gentleman of this city—a writer on this paper—that in a certain number of months his wife would bear him a living child; that at a subsequent time, the week, the day, the exact hour when the child should be born and its sex were foretold, and that all came to pass exactly as prophesied or foretold by Mrs. Burton while in a clairvoyant state. All this we do positively know.

We called upon Mrs. Burton on the afternoon of Thursday, March 13, to find her at home with her family. On asking for what is called a sitting, she expressed a willingness to accede to the request. She seated herself on a sofa, near a window, looking out upon Nineteenth street. In the grate a coal fire was burning brightly. There was light enough to read in any part of the room the finest print. Taking into her lap a common portfolio, and into her hand a lead pencil, she requested us to be seated on the sofa near her when the following conversation ensued:

Mrs. Burton—"What is it you would know of to-day?"

Editor—"We would see what information you give of events, past, present or to come—what prophecies will be made, that we can see in after days how much reliance there is to be placed upon the truth and intelligence of that which you call spirit control."

Mrs. Burton—"We will see what is said or told us. Will the spirit write for us to-day that we may know of the questions asked and gain knowledge?"

In a minute or so she began writing with a pencil on common print paper, several small sheets of which were in the portfolio, all the while chatting and talking as her hand moved over the paper in its work.

FIRST MESSAGE.

"When you come together, make a point of invoking high authorities, and then of trying the spirits to see whether they are capable to instruct and to edify, and if they can harmonize one with the other."

NANCY.

Editor—"Nancy!—who is Nancy? What does she now about this business? What Nancy is it that thus writes without a postscript?"

Mrs. Burton—"I would explain that spirits, unless strongly individualized while on earth, are apt to lose or to forget their names after death, and then to take any earthly name when sending messages."

Editor—"We would like to hear from some person known on earth—some person known of all men, if there is such a one in the Spirit-land, within earth reach, who can and will write or communicate through this medium to a person who is searching for facts, and who does not care a wait for generalities when on a mission of this kind."

Mrs. Burton's hand then began to write in a rapid manner, this, the

SECOND MESSAGE.

"There will not be any name given in Heaven which is similar to Nancy, or to Jane, Molly, or Kate; but a name significant of the qualities of the spirit will be administered. Every soul who enters the indefinite has his or her name as a mortal and as a spirit. This occupation on earth and spiritual status are registered in the book belonging to the section, spheroid, or zone, equivalent to state, county, and city. Then when an investigator of Spiritualism wants the name of the friend whom he looks for, he must ask the guide of the medium to look up the spirit known by his or her earthly name."

Here the control of the hand ceased for a moment, when, as Mrs. Burton said, "Here comes a stronger spirit, like one with authority," her hand began writing the

THIRD MESSAGE.

I come to you this day to give you the opinion I have formed of your individual influence both in the temporal and the spiritual spheres to which you belong. You, sir, have the gold which needs the hottest fire to liberate it from the ore, which is so heavy that the lever which drags it up from beneath the crust of circumstances needs to be strong and of the steel which is forced from inspiration itself. You have the work in your hand which is to hand you over to posterity as the Evangelist for a certain class which is now knee-deep, head-over-heels and spine thick in the ignorance which their progenitors inculcated.

You must needs have help from outside sources to bring yourself to comprehend yourself who are divinely made, participators of the kingdom and kingdoms in nature, which will bathe your mentality, wrap your affectionate and help your spiritual to a seat in the highest ranks of future progress. You have been held back, straightened in means and crucified in desire for a purpose which your guides are cognizant of, but which we, as outside influences, are not permitted to understand in full. I have seen that you are to cross the gulf of prejudice and to scan the summit of realization, and to be a pillar in the grand floor of the philosophy of man's eternal right to be his own master, to work out his own salvation, and to be responsible in judgment to himself alone. Go ahead. Be brave and strong, patient and willing. Go where you are led—follow your impressions and command success. I am soon to hear you cry "out of the woods!" If you can only carry your integrity along with you and shut the tongue of all enemies' creed of forgiveness you will be the man for the times, the sentinel for the watch, the spirit for God. I am yours, faithfully,

THOMAS PAINE.

After the signature was made as above, Mrs. Burton's hand stopped writing, when we asked,

"Will Tom Paine tell us, through the medium, where he is, what he is doing and what his interest in this or another world?"

Mrs. Burton replied: "He has gone; another spirit is coming to write for you."

Her hand then began to tremble, and immediately to write as follows, the

FOURTH MESSAGE.

Tom Paine is the man who takes whatever pluck there may be in a man and helps to mould him into shape. He will learn men through their grand interior sense of conception—the force of inception and the influx of body of practical use and energy, if they wish for atonement; that Christ's blood will not wash away one stain of crime, of guilt, or one blot of ignorance. He is endowed with the gifts of progress which carry him fast and faster—hand over hand to the acme of happiness, and is yet full of work, carrying out plans which he devised on earth, and working for the grand interests of all. I will not let him monopolize time and opportunity here, for I wish to say something. I am yours to command,

STONEMAN JACKSON.

EDITOR.—We are glad to hear from Tom Paine, and from one who was so brave a patriot as Stonewall Jackson. Will the spirit tell us any thing of public importance—any thing to say to the people of the South, or of the North, relative to the right or the wrong of political affairs, that our duty to men may be known and performed? If knowledge can be imparted from you from your standpoint, let me here to ask for it, and to make record of your ideas, that the world may know what is truth or falsehood there is in the idea of communications from those who have passed from darkness to light—from supposition to reality.

Mrs. Burton's hand soon began to write this, the

FIFTH MESSAGE.

I must try to bring all men into closer rapport with you through the medium of your paper, and the instruments which you contemplate using in its columns will be effective in riveting attention, fixing interests, and thus establishing future results, both to the mortals and spirit, finance and government. You must heartily receive my congratulations upon having arrived at a position through whose conditions you do more to enhance the interests of a people sore and distressed, than ever heretofore; and if you have faith in me, you must adhere to this truth which I would utter: "Do not be afraid to utter truth, in what form soever it may be presented." But if you would learn of other spirits what is good in other uses, you must ask of such as get into rapport with you, they being subject to be used for that purpose alone.

Question—What do you mean? We do not clearly comprehend.

Answer—I mean that one spirit may be cognizant of what you need in business purposes; another, of what you need spiritually and financially.

At this the hand of the medium paused in its work, and she remarked: "He has gone, but here comes another influence to speak to you," and at once began writing the

SIXTH MESSAGE.

Now my faithful, dear brother, you must have pluck for whatever is right, for the right shall have music poured into it and be heard. You must now open your mouth, for we will talk through you. In the end we design to bring the whole United States together, and to harmonize the sections. There may be misery and confusion for awhile yet, but there will be justification and compensation, and to the people everywhere success. I will say more to you at some future time.

THOMAS JEFFERSON.

At this point Mrs. Burton, the medium, went into a deep trance, or clairvoyant state and spoke as follows:

FROM THEODORE PARKER.

"I am glad to see you here to-day in search of knowledge, especially for that knowledge which will benefit your fellow-mortals, and be of service to the public. In the spirit-land we have cognizance of affairs and actions on earth, and do strive continually to benefit, by all means in our power, those who are yet behind us, but ever dear. The cause of humanity is the cause of God. To-day, we knew here of your coming to this place to gain information. A circle of spirits have met and chosen me their President for this occasion to speak to you. Your motive in entering upon this investigation has much of speculation in it. You would increase the circulation of your paper equally with your desire to bring truth to your readers. With this we find no fault, for good will come of it. Your readers will rapidly increase; some to see, some to study, many to condemn. As you present the truth, men will know it and heed thereto in due season. You are like a peach; there is much about you fair and beautiful to look upon, pleasant to the taste, attractive to those who read and who think. Inside of that peach is a hard seed. It needs hard blows to crack it. Inside of that seed is a kernel. To the taste it is bitter. Men who do not know why things are as they are, say it is too bitter, but they say it is sound. If you would be less bitter and equally sound, your power for good would be increased an hundredfold. In a portion of your paper is a kindly sentiment, and a love for all mankind. Spread that sentiment over more of your pen-work, and do more good. To you much has been given; much is being given; much more will be given. Take heed that you use your talents wisely, for your work on earth is by no means finished. There are other duties than those of the sanctum for you to enter upon.

"You ask of public affairs. This we will tell you as prophecy, and the world will know

it. President Grant has entered upon his last term of office. He has failed. His successor will be a man holding views the reverse of his; a man of pluck, who dare defend the right, the weak, the principles of liberty; a man who can speak, and who will be heard. Ask not who that man shall be, for it is not for you now to know. There will be blood shed, and peace will come after that. Defend the right and stand by the truth, God will take care of the rest. On earth I was known as Theodore Parker. You have friends here who watch over you with care, and who rejoice at the work of those who strive to make men happier and better. Go on in your good work, and I will invoke in your behalf the aid of Almighty God, whose workers we all are."

The interview here terminated, as the medium awakened from her trance.

Spiritualism in a New Form.

[From the Rochester Union, of February 30.]

For some time past it has been known here and elsewhere that there were remarkable spiritual manifestations in the village of Alton, Wayne county, whereby a lady acting as a medium, dead persons had appeared in bodily substance to living friends, and held communication with them, even to conversation and grasping of hands, and this in presence of a number of persons. A number of citizens of Rochester have been to Alton and witnessed these exhibitions, including some who knew nothing of Spiritualism, and who have been greatly surprised, and avowed themselves wholly unable to account for what they saw and heard. Nothing transpiring in relation to Spiritualism since the Fox family made its appearance here many years ago, has caused so much excitement as these developments at Alton.

The Oswego Palladium has the following in relation to these manifestations:

"Alton is a pleasant and modest little village on the line of the Lake Ontario Shore Railroad, now building westward from this city to the Niagara river, and with which, by means of this new road, we are brought into neighboring relations."

"From this fresh and breezy country retreat comes a most remarkable story of spiritual manifestations—a story as marvelous as it is startling."

"Alton has a medium—a lady of eminent social standing, and the most respectable family connections, who displays the unheard-of power to conjure the fleshy re-appearance of the dead! She holds seances at the house of a resident of Alton, though she herself, we understand, lives in Sudus. Every thing that transpires is done in a room wherein the lights are not dimmed, but are allowed to burn in the ordinary way, while the seance proceeds. The medium alone occupies a cabinet of the ordinary size and description, having an aperture about the size of a common looking-glass, at which appears the re-habilitated spirit of the deceased person, and through which friends even shake hands and converse with those whom they have looked upon as forever lost, so far as regards the earthly form."

A gentleman of this city, whose veracity is above dispute, was lately present at one of these seances. He says that after a time there appeared to him the form of a brother who died in a distant State, and who was not and could not have been known to the medium or any other person in the room. The appearance was so vivid and life-like that he involuntarily started up to proceed towards it, but was suppressed by some one present. It disappeared, but in a moment came forth again, this time leaning out from the cabinet, and stretching forth its hand in salutation. He then rushed forward, grasped the hand and shook it—a flesh and blood hand—pressed it between his two palms and kissed it; they then held a conversation together. He relates that at the same seance there appeared to him the form of a deceased lady of this city, with whom he conversed, and who sent by him a message to her husband.

"An instance is related where a wife and daughter, the latter long dead, re-appeared to the husband and father. The child first appeared in the child-like form it bore at the time of its death, and subsequently in the form of its present existence—the maturity of womanhood. Other equally marvelous circumstances are related.

"The medium is a woman of infirm health, and on that account, she holds but one seance a week, each of which is crowded. The matter has created great excitement in the vicinity, and the story has already spread far and wide. Persons from Boston and other distant places, have visited and are weekly visiting Alton to see the manifestations."

A Ghost with his Throat Cut.

[From the N. Y. World.]

The ghost which now disturbs the nerves of the proprietor of a certain House in East Wheeling, W. Va., is one of the most alarming in its physical appearance that can be imagined. It looks, indeed, as if it might have stepped bodily out of one of the most blood-curdling chapters of the novels of the late Mrs. Anna Radcliffe. This dreadful vision suggests the perpetration of a dark crime in its attributes. It shows itself at intervals to the occupants of the house which it makes the scene of its demonstrations with eyes that glare malignantly and with a great gash in its throat from which the blood seems to be still flowing.

A few nights since, the occasion of its last visit, "in the dead city and middle of the night," the head alone made its appearance, perched, like one of those stony faces which

looked in at the window of Monsieur the Marquis in Dickens' "Tale of Two Cities," upon the fence near a chamber window, and uttering revengeful cries for blood that had been wantonly shed. A practical feature of this complicated case is that the persecuted family have become so terrified that they refuse to live in the house, and that in consequence the owner of the building has privately offered it for sale at less than its value.

The last episode in this ghostly catalogue occurred on the 10th inst., in Newark. Upon the night of that day not less than six hundred persons appeared at the corner on Spring street, where the tract of the Morris and Essex Railroad crosses the street. The rumor had spread abroad that on the 10th of every month appeared at that spot a phantom locomotive, controlled by the ghost of one Nate Nicholls, an engineer who about five years ago lost his life at that point. Midnight was the hour when the locomotive might be expected, and, strange as it may seem, developing as it does an extraordinary degree of superstition in this age of enlightenment, hundreds of people, at the hour named, were shivering in the cold night air, on the corner mentioned, waiting for the coming of the spectral engine and engineer. A breathless silence prevailed in the gathering as the midnight hour approached, and for a brief space a genuine sensation in the superstitious crowd was caused by the ingenuity of a wag, who repaired to a neighboring engine-house, and, at the proper moment, sounded an earthly shriek with the whistle of one of the locomotives.

A Haunted House.

We hear of a fearful case of Spiritualism, (or whatever else it may be termed), in the First Ward of this city, Syracuse, N. Y.

John Miller, who resides on Kirkpatrick St., avers that a few nights since he was aroused from sleep by some unusual noises in his house. Mr. Miller resides in a house recently built, and which he rents from a wealthy individual in the First Ward.

On the night in question Mr. Miller had retired to bed and had been asleep but a short time when the most unearthly noises commenced, by which he was awakened, and which he could not account for in any manner. At the instigation of his wife, Mr. Miller arose and proceeded to make an investigation. He found every door in the house open, and on the wall on one side of the room was written the words in English:

"John Miller, you must make a better living for your family!"

On the wall on the other side of the room was written the same sentence in German.

Miller was horror-stricken. He knew not what to make of these strange proceedings. The most frightful noises continued all that night, and the next morning he, together with his family, vacated the premises, after having, as he swears, nailed up all the doors with four-inch spikes.

Again visiting the house in the afternoon he found all the doors wide open, the furniture scattered about, and everything in the utmost confusion.

Mr. Miller is positive that no human agency could have been brought to bear in this mysterious business. He has vacated the house entirely, and refuses to return to it under any considerations.

Miller works himself into a fearful state of excitement when reciting his adventures in the haunted house.—Ex.

A Genuine Haunted House in Kentucky.

[Columbus, (Ky.) Dispatch, February 1.]

Mr. Rison, living in the house formerly occupied by Mr. Waddell, and afterward by Mr. M. W. Matthews, at night hears strange and unaccountable sounds—sometimes as of an unshod person walking about the floor, at others of persons scuffling, and then of doors opening and closing, and again of chairs falling on the floor. Sometimes the sounds proceed from one part of the house, sometimes from another, but usually from unoccupied up-stairs apartments. Careful search about the house at the time the sounds are made fails to reveal their source or cause. On one occasion while Mr. Rison was looking in a room to discern the cause of the noise, the door seemed to be forcibly pushed against him. The sounds are heard by all the members of the family and by workmen employed in the shop, and have been heard by those who previously occupied the house, usually by night, but sometimes by day. Mr. Rison has heard the sounds for several months, and has made every effort to discern their cause, but without success. He appears to be a calm, sensible, reflecting man; says he does "not believe in ghosts," and is not afraid of them; nor is he afraid of the noises about his house, but they disturb his sleep and alarm members of the family. A short time ago, when Mr. Rison was searching for the cause of the noise, he found some human bones stowed away in a back attic, but he does not attribute to them any influence in producing the sounds, nor is there any mystery as to how they came there, as he has ascertained that they were found in the country by a previous occupant of the house, and deposited there simply as curiosities. The sounds do not proceed from the part of the house where the bones are deposited.

PERSONS OUT OF EMPLOYMENT, or having some spare time can make money by canvassing for "The Clock Struck One," by the Rev. Samuel Watson, D. D. It is a work which all "Orthodox" people, and especially Methodists, should read, and of course every Liberal and Spiritualist will read it. Send us \$1.50 for specimen copy and terms.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 229 West 58th Street, by Dr. Babbitt.

Spiritual Periodicals.

When I see the persistent perversion of spiritual facts and philosophy, in the ordinary secular and religious papers, and so often notice the insults that are thrown at Spiritualists as a body, as if they had no rights and no feelings that others were bound to respect, I feel like saying in trumpet tones to all Spiritualists, *stand up for your own papers and magazines!* Lift your own banner to the breeze, your RELIGIO-PHILOSOPHICAL JOURNAL, *The Present Era*, all beautiful and able journals, as well as the LITTLE BOUQUET, the Lyceum Banner, and last but not least, *Brittan's Quarterly*, a journal of "Spiritual Science, Literature, Art and Inspiration," the most beautiful of all quarterlies and altogether a masterly work, able to sweep away the cobweb fabrics of pseudo-scientists who fancy they have overthrown Spiritualism. Two numbers of *Brittan's Journal* have already appeared, each of which has admirable engravings of eminent Spiritualists, etc., and 144 pages of matter, making a volume of itself, which every Spiritualist should be proud of. It costs \$600 to make each number ready for the press, and Prof. Brittan should be sustained in this costly but noble undertaking. Enclose \$3 for one year's subscription to Prof. S. B. Brittan, 335 Broadway, New York.

I have seen the necessity of sustaining our own papers more than ever of late from the sensational attacks of New York papers on our most tried mediums, and their slander of Spiritualists generally. I can generally gain admission to most papers on other subjects, but when I have written to some of our New York papers answering their sophistries and their perversion of facts, my matter could get no admission. The *Herald*, however, was fair enough to admit my article, exposing the abusive representations that the Committee of Seven had published in the *World*. The Committee answered this article in their own defense; called some of my assertions "assumptions;" perverted matters generally, and practiced a piece of buncombe, by offering \$500 to any medium who would manifest any thing which, *in their judgment*, was beyond ordinary human power. I answered their article; proved from first class authorities that my assertions were facts, not assumptions; stated that mediums could hardly accomplish much under the excitement of a war-like contest for money, I feared, but that every candid and persevering investigator could, in the end, get the most wonderful manifestations. I further stated that Signior Damiani, a cultivated gentleman, of London, did a far nobler thing than they, by offering \$1,000—not to a one-sided party—but to a committee of the scientific and literary gentlemen of England, if, after the fullest investigation, they could disprove the claims of Spiritualism, and that this challenge had never been taken up. This answer, though given in all courtesy and as briefly as possible, has not been published in the *Herald*, and so I presume some of the pre-judiced readers have concluded that no answer could be given. When the aversion of the public press to doing justice to this subject thus appears, let us, one and all, sustain our own literature, until it shall become a mighty power for the truth throughout the whole land.

The Real Issue.

BY J. K. BAILEY.

Constantly mingling with the people—Spiritualists, in their homes and local assemblies, over a wide extent of country in my travels and work as a speaker, I have been surprised at the large proportion who not only "take" *Woodhull and Claflin's Weekly*, but who also support the claims of that publication, and manifest varying degrees of indignation at any question as to the propriety or moral effect thereof. I think ninety per cent. of these, thus side with the Woodhulls, because they believe that "band of reformers" to be persecuted by their persecutors, and that there has been a shameful, sectarian, and determined attempt to "put down" (their) free speech and free press.

To my humble perceptions, these devout friends of liberty, in their zeal for the sacred rights of "free speech and press," overlook the real and vital issues of that "freedom" which is taught by their favorite champion, Mrs. Woodhull.

When pointing out the real issues involved in the support of that paper and its conductors, my version thereof has been flatly denied, and frequently an indirect denunciation applied, as "foe to free speech and free press," by arranging the motives and honesty of some prominent opponent of Mrs. Woodhull, as these denunciations assume all to be, who do not endorse her work and efforts—and usually not having the papers at hand, my quotations therefrom are denied.

I therefore with your permission, Brother Jones, propose to present the evidence that the vital issue made by that publication is: "Sexual Freedom," the right of every man and woman to sexual intercourse, only restricted by mutual desire and mutual self-understanding of need, no restriction from any marriage or other obligations, making the least legal or moral bar to such "God-given right," and also that the general right of free speech and free press, are not involved in the prosecutions of the publishers of that "Weekly."

But first let me call attention to an illustrative incident in my recent experience, which emphasizes the extreme consistency (?) of some of the champions of free speech and free press, if not the animus of Woodhull-freedom.

A notice of an anniversary celebration of Modern Spiritualism, was published in the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light*, inviting all friends of the cause, especially speakers and mediums in the vicinity, to attend. Being near, and desiring to join the proposed celebration, I wrote a brother whose name was attached to the notice, asking as to entertainment, etc., received reply that no arrangement had been made to provide for speakers, and that:

"I am a Woodhull man so far as free speech and press are concerned. * * * I think that all Spiritualists who will do anything for the anniversary are Woodhull people. Yours for freedom, justice and right."

This reply, in view of my well-known opposition to placing Mrs. W. at the head of National Organic Spiritualism and my published reasons therefor—in which were no harsh words or denunciation of that woman—hints at the real reason why "no arrangements had been made to compensate or [even] entertain [some] speakers" at this anniversary of [Woodhull] Spiritualism.

Is this an exemplification of the boasted love of "free speech and press?" Or does the regard and vindication of these "basic rights," by "Woodhull people," only apply whenever favorites and affiliated apostles are involved? It strikes me that such is a one-sided vindication of those fundamental principles—a vindication "with a vengeance."

Ever in favor of free speech and press, I have yet to learn that these sacred rights, guaranteed by the constitutions and laws of "our land," are resting upon the shoulders of the "Woodhull Ring," or that they are even vitally involved in the Woodhull prosecutions—for those prosecutions were for alleged violation of certain United States and State laws. The seizure and destruction of a single issue of the paper was also under legal forms, upon an alleged violation of law which forfeited the right of property and of the publication of that issue alone. And no other issue of said paper has been molested, either in circulating through the mails or otherwise, nor in right of property attaching thereto. Hence it is no dangerous or vital "blow" at the freedom of the press, even though the prosecutions and seizure were inspired by bigoted prejudice and hate, and not based upon sufficient legal cause, which remains to be determined by a trial of the pending cases.

Every citizen, of average information, knows that these people have their legal rights and remedy against any unwarranted and illegal proceedings—either in or out of the courts—and hence that the hue and cry of "persecution" is but the clap-trap of "brazen-faced" notoriety seeking, and of self-sought martyrdom.

Even should "popular prejudice and clamor" prevent these "heroes" from obtaining justice through the courts of this "boasted land of liberty," I do not see that our institutions and freedom are, thereby, likely to "crumble into dust." A few years since, certain government officers deemed it necessary (to the salvation of the republic) to suppress several leading papers of our great cities; but notwithstanding this "outrage," free speech and free press survived. Nor did those now most prominent in the "watchman's cry," upon the "outer walls" of the Woodhull Zion, seem then to fear for the safety of "free speech and press." The safety of human rights did not then, to these anxious Woodhull defenders, appear to be lodged in the persons of Storey, Marble and their fellow-sufferers.

Hence I do not share in the ludicrous anxiety of these "Woodhull people," for the safety, in this country, of the already guaranteed natural and civil rights: Free Speech and Free Press. And if all those who will do anything for, "and therefore will control the meeting, this day celebrating the Anniversary of Modern Spiritualism at _____," to turn it into a personal vindication or persecution conclave, I am content with only this privilege: of thus entering my protest, through the medium of a free press, instead of participation therein, and of free speech (?) with them. Thus, I not only celebrate our anniversary, but also vindicate the right of free opinion and of free speech, in the spirit of tolerance, as well as that of "freedom, justice and right."

But to the proof as to the real issue involved in the support of the "Weekly." In the article headed "The Beecher-Tilton Scandal Case"—*Woodhull and Claflin's Weekly*, Nov. 20, 1877—and signed by Victoria C. Woodhull—the affirmative is repeatedly made and argued, in various forms and figures of speech, substantially, that the marriage institution is "played out," that no obligation of fidelity of husband, wife, lover, mistress or mate, is binding, and that only mutual desire and necessity of the two individuals concerned, have any moral, hence any rightful force, in determining action and transaction, in sexual commerce. In that article, we are informed that:

"I told him [Tilton] that the fault and the wrong were neither in Mr. Beecher, nor in Mrs. Tilton, nor in himself; but that it was the false social relations under which we still live."

"I ridiculed the *maudlin sentiment* and *mock heroics* and 'dreadful suze' he was exhibiting over an event the most natural in the world, and the most intrinsically innocent; having in it not a bit more of real criminality than the awful wickedness of 'negro-stealing' formerly charged, in perfect good faith, by the slaveholders, on every one who helped the escape of a slave."

"That, in a word, neither Mr. Beecher nor Mrs. Tilton had done any wrong, but that it was he who was playing the fool and tyrant; * * * I tried to show him that a true manliness would protect; and love to protect; would glory in protecting the absolute freedom of the woman who was loved, whether called wife, mistress, or by any other name, and that the true sense of honor in the future will be *not to know even* what relations our lovers have with any and all other persons than ourselves—as true courtesy never seeks to spy over or to pry into other people's private affairs."

We are told in said article that Mr. B. practiced "sexual freedom," with Mrs. T. and others; that he is a real believer in the doctrine; but also that he is too cowardly to advocate this "truth" before the world, and that this hypocrisy is what is being exposed. That:

"My position is justly analogous with that of warfare. * * * My mission is, on the other hand, to utter the unpopular truth. * * * I believe, as the law of peace, in the right of privacy, in the sanctity of individual relations. It is nobody's business but their own, in the absolute view, what Mr. Beecher and Mrs. Tilton have done, or may choose at any time to do, as between themselves. And the world needs, too, to be taught just that lesson. I am the champion of that very right of privacy and of individual sovereignty. * * *

"* * * I hold that Mr. Tilton himself, that Mrs. Beecher herself, have no more right to inquire, or to know or to spy over, with a view of knowing what has transpired between Mr. Beecher and Mrs. Tilton than they have to know what I ate for breakfast, or where I shall spend my next evening; and that Mr. Beecher's congregation and the public at large have just as little right to know or to inquire. * * * and it is the paradox of my position that, believing in the right of privacy and in the perfect right of Mr. Beecher socially, morally and divinely to have sought the embraces of Mrs. Tilton, or of any other woman or women whom he loved and who loved him, and being a promulgator and a public champion of those very rights, I still invade the most secret and sacred affairs of his life. * * *

"* * * Every great man of Mr. Beecher's type has had, in the past, and will ever have, the need for, and the right to, the loving manifestations of many women, and when the public graduates out of the ignorance and prejudice of its childhood, it will recognize this necessity and its own past injustice. * * *

"So again, it was not the coming together of these two loving natures in the most intimate embrace, nor was it that nature blessed that embrace with the natural fruits of love which was the bad element in this whole transaction. * * * It is, then, the public opinion that is wrong, and not the individuals, who must, nevertheless, for a time suffer its persecution."

In several numbers of said *Weekly*, published since the "expose," the same doctrine is reiterated more or less emphatically. Yet many who have not seen the suppressed edition, may not have comprehended the fullness of the doctrine taught by articles they have read, or they may overlook this "basic reform," in the fog of supposed persecution and attempt to suppress "free speech and press." This would seem to be the case, judging by the endorsements we hear proclaimed and read in

the columns of that "persecuted" journal. Would like to quote from some of these, but have not space for such purpose. Indulge a few more quotations, however, from numbers of later date than that above cited, which conclusively show that the question of absolute "sexual freedom"—promiscuity—is therein advocated as "the vital question of all reform."

In an editorial—No. 13, vol. v.—entitled "The great and grave question" we find the following: "But in what direction should true reform turn its efforts? Plainly in the direction of sexual science; * * *. We say sexual science to distinguish what we mean from that which we have usually denominated social science. Social science relates not only to sexual science, but to the organization of society as a people—to its physical, industrial, intellectual and moral status—but this at which we now aim specifically, as basal to all the rest, is the science of sex."

Again, in No. 15, vol. v.—editorial—"The Sexual Question"—we are told:

"It will be remembered that in a recent article we laid down the proposition that the question of sexual relation was the most vital of all questions."

In No. 16, vol. v.—editorial: "The seeming contradictions in the social problem"—in answer to a correspondent's call for explanation, we read:

"Now it can not be even inferred from anything that as yet we have ever said of Mr. Beecher, that his amative impulses ever carried him beyond the rule of mutuality, or that it was ever indulged at improper times; or under improper circumstances, with proper persons. The whole question resolves itself into this: According to the principles of social freedom in which we believe the exercise of amateness is proper, healthful and beneficial, both to the individuals immediately concerned and through them to society, between persons in whom it is mutual and reciprocal; and this can never be prostitution, since it is a natural expression of a natural capacity."

In No. 10, vol. v. of this same *Woodhull and Claflin Weekly* (from which all these excerpts are taken) is an article entitled: "Mr. Beecher and Promiscuity," which clearly states the definition of "Mrs. Woodhull's views on free love"—an explanation which she evidently endorses, else dissent, comment, or modification would have appeared with the statement as published. This exponent—"M.T.H."—defines Mrs. W. to mean that:

"If Mr. Beecher meets Mrs. Willis, and they both find a strong tendency toward each other, a strong affinity for each other—sexual affinity—they have the right to enjoy each other sexually for the pleasure and profit to be obtained thereby; also if he meets a half-dozen women between himself and whom this same tendency or affinity seems to be present, the same law that gave the right in the first instance gives it in the other six. * * *

After this showing—however, so much it may be asserted that Mrs. W. desires that exalted plane of development (*angelic plane*) which lifts all above simple passion and desire and gratification—I hope none will again tell us: 'You do not understand the teachings of the W—'; she does not mean what you think she teaches; you are prejudiced," and the like egotistical or bigoted assumptions, in place of discriminative acumen and argument; but will boldly declare that they are, or are not in sympathy with these doctrines—which, as Mrs. W. constantly asserts, are the vital, the real issues of her work.

Hence it is not a question of "free speech and press," but of an absolute social and political revolution, which if reached, must subvert all governments—for such "freedom" can never rightfully and harmoniously obtain, so long as legal restraint is essential to any condition or right of society, or of the individual.

As all have both the right and the responsibility of supporting the affirmative or negative of this, the "vital issue"—the "question of questions"—"underlying all reform," let each seriously decide his or her own position thereon, and act accordingly.

For one, I am on the side of law and order; and of fidelity to sacred pledges and obligations. If not married so as to love and live properly, I should continue to unmarried, legally, and re-marry legally and properly if I could. For I would not live in "legal prostitution," nor in illegal and immoral looseness. And "glass houses," or what any one may have done or may do, does not alter the principle—the real issue involved.

March 31st, 1878.

The Foolishness of Preaching—Letter of Inquiry and Advice to Rev. H. W. Beecher—The Two Great Plans. No. 4.

BY T. J. MOORE, M. D.

DEAR SIR:—It is admitted by all careful, intelligent and unbiased readers of the Bible and church history, that Satan (your orthodox "old serpent") is just as important a link in the chain of events that brought about and completed your "plan of salvation," as any of the three other great parties. It could never have been finished without his aid.

Now, if I can prove that at the time of the "Creation of the world and fall of man," there was no such being or essence in existence, as your Satan—who according to Bible teaching appears to have been the great original and sole devil in the universe for thousands of years—then the great foundation of both plans utterly fails. This I shall now attempt to do, although I don't think I know half as much about Satan as you do. As you have written voluminously on *The Life of Christ*, and I presume you think to much profit to mankind, I would suggest that you now write a concise history of the Devil. If you should do so, I am sure it would be as beneficial to the human race, as your *Life of Christ*. I am in cool earnest on this point. I think you could tell us all you *know* about the Devil, and more, too, in a pamphlet of twenty-five pages, and I am sure one hundred thousand copies of it could be sold at a dime each—that being as much as they would be worth—within sixty days after general notice of publication. As I have not the benefit of your knowledge to aid me now, I shall "go it alone," and tell the world "what I know" about the Devil, and in my "pursuit of this knowledge under difficulties," I shall be guided entirely by Bible history, or what I find recorded about him in that book.

This arch fiend, the Devil, is said to have been once "an angel of light;" a tall archangel shining in celestial glory around the "great white throne." He did not create himself—did he? If not, then God created him, and if God created him holy, how did the Devil get into him? I suppose that when he was a holy angel, he had no more power or knowledge than other angels of his rank and size. But it seems that as soon as he had a "falling out" with God, he originated a "war in heaven," was defeated, and he and his "angels that fought with him," were cast out into the earth (Rev. 12:3-10). Verse 4th of the same chapter says, "And his—the dragons tail—drew the third part of the stars from heaven, and did cast them to the earth." If this be so, we are bound to believe that as soon as this "angel of light" became a Devil, his power even in heaven

was almost infinitely increased. It must have been, or his fall could not have drawn a "third part of the stars of heaven!" Here I am puzzled again, for this holy angel was not a Devil, and did not want to quarrel with God until the Devil got into him; and if there was an evil spirit outside of him that made him a Devil by entering him, then this dragon was not really the first Devil after all; for if he was pure and holy, he could only have become impure through the agency of an evil influence outside of himself. This is an intuitive truth. So you see that the Bible history of your orthodox Devil does not carry us back to an original or first Devil. Don't you see it?

The first place in the Bible that I find the word Satan recorded, is in (1st Chron. 22:1), about 1,017 years before Christ. It may, perhaps, be found before that time. It is not material to my argument if it is. My object is to show that there was no Satan or Devil represented in the Bible, as being in existence till long ages after the fall, and if there was none at the very time of the fall, then the whole story must be considered as nothing better than a pagan or heathen fable.

Now, to show from "holy writ" that there was no Devil—or even angels out of which your Bible teaches us that devils are made—in existence at the fall, I shall read you from Ex. 20:11, "For in six days the Lord made heaven and earth and all that in them is." There! this will do for my present purpose. All I have to do now is to turn back and see what God made in those six days, for Moses says emphatically that he made all that in them is, and yet we find no Devil. The church says, however, that the Devil appeared in the shape or person of the serpent. But hold! you are begging the question. You are taking for granted the very thing in dispute. Where did he come from to get into your serpent? Echo asks and answers, Where?

Even this myth, this sacred allegory or epic of Rev. Dr. Hitchcock, does not contain a single particle of evidence, that any evil spirit existed, out of which our ugly orthodox Devil could be made. He is all a man of straw, as far as any tangible evidence of him exists, even in the Bible, till centuries after the fall.

Rev. Dr. Scott, the great commentator, says, "The serpent appeared to speak, but in reality Satan spoke by the serpent." It was really your great men, like Scott, that got your Devil into the Garden of Eden before his time. You must have a personal Devil, or none at all. Rev. Dr. Patton, the priest of the *Advance*, wrote an essay within the past two years, urging upon the church the absolute necessity of keeping up a personal Devil. Now, if there be a personal Devil, there was a time or period in which he did not exist, consequently there must have been a definite point of time at which he came into being; and if you and all the priesthood of Christendom, can not tell us when that precise time was, you had—all of you—better stop talking about him at all. Your Bible tells us all about the exact time when the "heavens and earth and all that in them is," was brought into existence, but not a reliable word as to when his terrific majesty made his first appearance.

I suppose you are aware of the fact that the majority of our best scholars that are under sixty years of age, do not believe any such being exists as a personal Devil or the old Satan of the Bible. I am particular in referring to age, for I am well aware that there are many theologians, who were educated in the theological schools of sixty, seventy, eighty and a hundred years ago, that taught and believed in the horrid doctrines of election, foreordination and reprobation, and total depravity, whose mental faculties were so benumbed and distorted as to believe any thing and every thing they think that the Bible teaches. But this number is growing rapidly less, for which we give thanks. The most stupid thing we find in all the millions of sermons that have been preached upon your great plan of salvation, is the reiterated assertion that God and Jesus Christ and the Holy Ghost, are all extremely, and even distressingly anxious to have everybody saved from the "lake that burneth with fire and brimstone," and here is your Scripture to prove it: "Come unto me all ye ends of the earth and be saved, and whosoever will, let him come," and "who gave himself a ransom for all."

Now, what are the facts in regard to these declarations of Scripture, when viewed in the light of reason, justice and common sense? You and I are both aware of the fact that the Christian or orthodox clergy are, and have been always, opposed to having reason and common sense applied to their religious creeds; still we will apply them. I here lay down the following proposition, and say that it is a self-evident, intuitive truth, which can not be invalidated, by any amount of "unfriendly legislation." It is this: "That no God, man or Devil, ever undertook to do any thing that he did not do, just exactly as he desired to have it done, if he had the power or ability."

I want everybody to examine this proposition and see if any law can be found in it. I fear no criticisms that may be made on it. If it be true, it follows as an absolutely necessary consequence, that it is utterly impossible for God to be dissatisfied or displeased, with any thing for did he not make all things? The Book says he did, in six days and declared that it was good, really good. Well, what reason was there why it should not be good for it (or they) was all made by the omniscient and omnipotent God.

If "God is unchangeable, the same yesterday, to-day and forever," how could he get angry with his own perfect work? Who will tell us?

When a mechanic undertakes to make an instrument or machine, and gets it finished, and finds that it does not answer his purpose, what does he say in regard to its being imperfect? Why, that he did not have good material to work upon, or that he had not the skill to put them together; no other cause can be assigned. When you affirm that some of the machinery in God's universe runs away, and God gets angry with it (He is angry with the wicked every day, it is said), suppose I should ask him if his machinery did not run just as he expected it would, and what do you suppose he would say in answer to my question? Suppose he said it did not, and then I should ask him further, "Did you not make it just as you wanted it made?" What answer could he make? If he answered no, then every one would say, He is an imperfect God, and if that is really so, there would be little or no dependence to be placed upon him as he might fail in any place, at any and all times.

The Bible says, "God worketh all things after the counsel of his own will." Is this so? Can any perfect being be dissatisfied with any thing that is done just as he desires or wills it? It is blasphemy to say it!

You say that God is willing to save all, but that there are conditions that man must fulfill; that is, that what God will do depends upon human contingencies, for does not God say, "Prepare ye the way of the Lord and make his paths straight." Hence we must infer that God can not get around amongst the people to work, unless he has human pathmasters to "prepare his way" and it must be "straight"—could not get along in a crooked road. We have His pathmasters or roadmakers at work in all parts of the country. He has some high officers and some lesser ones. He has one Hammond that is a sort of General Preparer,

He worked here in Peoria some eight or ten years ago, about six weeks. This is the way he began to "prepare the great highway of the Lord." He collected the little children alone for an hour or two each day, for a few days, and told them of an angry God, how He would devour wicked children, and that all little children were very wicked that had not given their heart to God, and that there was a horrid ugly Devil that would torment all little children, who died unconverted, in a burning lake of fire and brimstone forever, and when he had their minds wrought up to the highest pitch, he would ask in thunder tones, "Is there any little child here that wants to go to that awful hell?" All of course answered, "No." "Then you will all kneel down and pray to God to save your precious immortal souls." All knelt down, and Chief Pathmaster Hammond leads off in prayer, closing with boisterous declamation. Then he tells the little children they must pray. Some do so and some do not. Then this highway priest tells them they must all go home and go into their closets, and kneel down and ask God to convert them and all the little children in Peoria. Then if their father or mother are not pious, they must go to them and put their little arms around their neck, and pray to God to convert them to Christ. By this time their parents are in a crying mood and piously inclined. Then they are instructed to prevail on father and mother to come to Rouse's Hall to learn the way of salvation from the lips of the Reverend Clown, alias, Hammond.

That is about the mode pursued by this great pathmaster, to construct a road that God can travel in search of some poor sinner, whom he from all eternity foreordained to eternal life. I will tell you one result here of this way-preparer's efforts. He "prepared the way" to the Lunatic Asylum at Jacksonville, Ill., for a lovely, affectionate young wife, whither she went in a few weeks after she had been converted to a belief in the horrid doctrines taught her by this egotistical clown, and I do not know but she is there to this day. She left her husband and home a raving maniac, made such by what the church calls the influence of the "holy spirit and the love of God." Her husband was left in a state of great grief and sorrow, and you can not, and neither could Hammond, make him believe that "God is love." He "don't see it in that light." The church don't "prepare the way of the Lord" as much as it did years ago—don't you see it?

I think you have never told your hearers that your plan of salvation had been subdivided, or had ramified into three plans: First, saved by grace; second, by faith; third, by works. By either one of these three plans, the poor way-farer may avail himself, at his own election, of all the possible benefits of the great original plan. Infidels chose the third, namely, works. In proof of things, I will cite you to the testimony of your sister Catherine, in her great work which she wrote thirty-five or forty years ago, and which was first published about fifteen years ago, and to which she gave the very appropriate name of "Common Sense applied to religion, or the Bible and the People." I have read and re-read this blessed book scores of times, and I feel justified in saying that she did really apply more common sense to religion, than all the whole Beecher family ever did—even including your very benevolent and great human hearted father; for the Rev. Dr. S. C. Bartlett, of Chicago, said about two years ago, in a sermon that he preached on "election," in which he maintained that God did "eternally purpose" to leave a part of mankind to reject him and be lost. "This," he said, "is the doctrine of reprobation," and he further made use of the following language: "It is to the Christian, in Lyman Beecher's own words, precious and glorious!" Is this a libel on your dead father, or is it not? Was he ever so steeped in total depravity, that he really did say it and believe it? Miss Catherine loathed and abhorred it, for she says, page 283, "Therefore, if mind is depraved in construction, the author of it is a depraved being, and a totally unworthy of our trust, respect or love." Man did not make his own nature. The infant at its birth, yea, before it sees the light, has its nature just as truly as it has its being, and of course, it did not make or create either. Hence if there is depravity, and total at that, God is the author, for he is the author of every thing natural. The creations of man is all artificial.

On page 10, Miss Beecher says: "At the same time there is a manifest and strong tendency, especially among the young and most highly educated of both sexes, to Infidelity. * * * And there has been a new development of philanthropy, in which those who either repudiate the Bible as of any binding authority, or disallow its commonly-accepted teachings, are as prominent and earnest in works of benevolence, as the most orthodox of any sect." I will refer to a few names of Infidels, who, for the last forty years, have been first in the great reforms of temperance, slavery, education, woman's rights, etc. I mention Garrison, Phillips, Parker, Gerrit Smith, Higginson, Emerson, Burleigh, and hundreds of others might be named. I promised in my last to give you the foundation and superstructure of our Infidel creeds, but have not time; for the spirits say I must now ask you a few questions in addition to those already asked in this letter.

First, Has the Old Testament Satan the attribute of omnipresence? If he has, whence did he derive it?

Second, Is he both male and female, like the Adam God, "created in his own image," in the first chapter of Gen. or is he like the other Adam created in the second chapter, out of the dust of the ground? For we find two Adams in the garden—the first a spirit; the second material.

Third, What relation is the Old Testament Satan to the brood of New Testament Devils? This question you must answer if you expect the people to be scared much longer at your doctrines of, or about, Devils. I infer that unless your old Satan was created "in the beginning," both male and female, that he is not really father of any body's Devil. We want light.

Fourth, Did Satan ever "fall from heaven" more than once? If he did, how did he get back again? Could he get into heaven a second time with external aid? And, could any one help him back to his old battle-field, but the God that made him. We want light, light, light.

St. Paul, Illinois.

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CHICAGO, SATURDAY, MAY 24, 1873.

DEATH--EUTHANASIA.

A Proposition to Murder Incurables, and the Aged and Helpless!

The *Popular Science Monthly* furnishes its readers a splendid article on Euthanasia, from which we glean the following statements in reference to the history of this subject, as it has from time to time received the attention of prominent men. We are glad to note the fact that a leading Scientific Monthly takes strong ground against introducing into society a juggernaut that would result in untold injury by flooding the Spirit World with unwelcome visitants, and retarding their progression for centuries:

There is a small knot of thinkers in Birmingham who come together to discuss philosophical topics, and call themselves "The Speculative Club." In 1870, they published a volume of seven essays, which were written with much ability, and some of them with great boldness. The sixth article of this volume is by Samuel D. Williams, and is entitled "Euthanasia," which being interpreted means an easy or desirable mode of death. The writer begins by referring to the opposition which was made to the administration of chloroform for the relief of pain, and more especially in cases of child-birth, which was regarded as a revolt against the Divine decree: "In sorrow shalt thou bring forth." This prejudice having passed away, the writer raises the question of the application of chloroform to a relief of the sufferings which often attend the approach of death, and observes: "It is difficult to understand why chloroform should be rightly resorted to, to render less painful the natural painful passage into life; and yet, that it should be almost an offense to so much as suggest a like recurrence to it, in the still more painful passage out of life." Why, he asks, should the patient about to be operated upon by the surgeon always have a refuge from suffering open to him, and yet the patient about to suffer at the hands of Nature the worst she has to inflict, be left without help or hope of help? Mr. Williams lays down and defends the following proposition: "That in all cases of hopeless and painful illness it should be the recognized duty of the medical attendant, whenever so desired by the patient, to administer chloroform, such other anesthetic as may be by-and-by superseded chloroform, so as to destroy consciousness at once, and put the sufferer at once to a quick and painless death; all needful precautions being adopted to prevent any possible abuse of such duty; and means being taken to establish, beyond the possibility of doubt or question, that the remedy was applied at the express wish of the patient."

After describing the tortures of lingering disease leading to inevitable death, the writer remarks:

"Cases such as this abound on every hand; and those who have had to witness suffering of this kind, and to stand helplessly by, longing to minister to the beloved one, yet unable to bring any real respite or relief, may well be impatient with the easy-going spirit that sees in this misery—so long as it does not fall upon itself—nothing but 'the appointed lot of man,' and that opposes, as almost impious or profane, every attempt to deal with it effectually."

"Why, it must be asked again, should all this unnecessary suffering be endured? The patient desires to die; his life can no longer be of use to others, and has become an intolerable burden to himself; the patient's friends submit to the inevitable, but seek the means of robbing death of its bitter sting—protracted bodily pain; the medical attendant is at the bedside with all the resources of his knowledge and his skill ready to his hand; he could, were he permitted, bring to his patient immediate and permanent relief. Why is he not allowed to do so, or, rather, why should he not be allowed to be a recognized and sovereign duty?"

To the objection that such a course would be a violation of the sacredness of life, the author replies:

"It may well be doubted if life have any sacredness about it, apart from use to be made of it by its possessor. Nature certainly knows nothing of any such sacredness, for there is nothing of which she is so prodigal; and a man's life, in her eyes, is of no more value than a bird's. And, hitherto, man has shown as little sense of the value of man's life as Nature herself, whenever his passions or lusts or interests have been thwarted by his brother man's destruction. A sense of the value of his own individual life to himself, man has, indeed, seldom been deficient in; and, by a kind of reflex action, this sense has slowly given birth to, and always underlies, the sense, such as it is, of the value of other men's lives. But even to day, and amid the most civilized countries of Europe, 'the sacredness of man's life' is thrown to the winds, the moment national or political passion grows hot, or even when mere material interests are seriously threat-

ened. And, indeed, seeing that life is so transitory a thing, and that, at the best, it has to be laid aside forever, within the brief space of its threescore years and ten, it is hard to understand the meaning of the word 'sacred' when applied to it, except in so far as the word may signify the duty laid on each man of using his life nobly while he has it."

"The objection, then based on the sacredness of life, may be dismissed; life is a thing for use, and is to be used freely and sacrificed freely, whenever good is to be won or evil avoided by such sacrifice or use; the man who is ever ready to face death for others' sakes, to save others from grinding pain, has always been reckoned a hero; and what is heroic if done for another, is surely permissible, at least, if done for one's self; the man who could voluntarily give up his life to save another from months of slow torture, would win everybody's good word; why should he be debarred from taking a like step when the person to be rescued is himself?"

It is furthermore urged that the sacredness of life is violated by existing medical practice, where, in cases of extreme and hopeless suffering, physicians administer drugs which give present relief, at the expense of shortening the patient's life.

To the objection that submission to the will of Providence forbids the shortening of pain in this way, the writer replies that "by the same principle we should submit to the will of Providence, and not seek to escape any pain. Not submission to surrounding circumstances—another term for God's will—but successful effort to bend them to his purposes, is man's chief business here; and every useful thing he does is a successful attempt to change, for his own or others' benefit, some of the conditions of life which surround him."

And thus the author of "Euthanasia" goes on attacking current ideas, and taking his own view of the economy of the world. Nature is to him not a mighty, beneficent mother, any more than she is a dread and relentless power—

"Red in tooth and claw
With ravine."

"Death by disease is always death by torture, and the wit of man has never devised torture more cruel than are some of Nature's methods of putting her victims to death."

"One of the main facts, then, that men have to make familiar to their thoughts and to adjust their lives to, is, that they are born into a world on the painful riddle of which speculation can throw no light, but the facts of which press hard against them on every hand; and from these facts the truth stands out clear and harsh, that not enjoyment, but, in the main, struggle and suffering, is what they have to look for, and that, to bring this suffering into bearable proportions, should be one of the chief aims of their lives."

The publication of this essay made but little stir at first. But it was separated from the volume, and published in a pamphlet with preface by Rose Mary Crawshaw, and in this shape went to the third edition. The subject has been lately taken up in the *Fortnightly Review*, by Mr. Tollemache, under the title of "A New Cure for Incurables." Planting himself on Mr. Williams' ground, he reproduces his chief arguments, and adds others, with a view of strengthening the case. To illustrate how far pain reconciles us to death, he says:

"It is probably from surgical cases that the strongest arguments for euthanasia may be drawn. One of the highest authorities respecting such cases, the late Sir Benjamin Brodie, said that a very moderate amount of pain, if continued for a long time, would make any one heartily tired of life. He remarked also, that during his whole life he had known only two dying persons who showed any fear of death; and that both those died of bleeding. One cause of this singular circumstance probably was that in these two cases there was hardly any pain to distract the mind; and the fact is curious, as showing how rare, in Sir Benjamin's experience, such painless deaths must have been."

The publication of this paper gave the discussion a fresh impulse, and numerous articles and letters have appeared in the English press, a few in favor of Euthanasia, but most of them decidedly against it. The *Saturday Review*, which had at first quizzed with Mr. Williams' theory as novelty, upon sober reflection condemned it. The following is a part of its argument:

"It is of primary importance to inculcate a regard for the sanctity of human life. The reluctance to take life is indeed often pushed to an extreme by the opponents of capital punishments. But nobody can say that the mass of the population have as yet pushed their tenderness to the verge of effeminacy. A little story, related for a different purpose in the *Fortnightly Review*, illustrates very prettily a sentiment which is not so uncommon as might be desired. A sensible Scotchman watching by the bedside of his dying wife became impatient at the poor woman's anxiety to express her last wishes, and civilly requested her to 'go on with her deers.' Now, among the poorer classes, where the inconvenience inflicted by people who 'take an unconscionable time in dying' is necessarily felt much more keenly than with people in a different rank, it is to be feared that this delicate hint is frequently followed up by some practical remonstrances. 'They pinched his nose beneath the clothes,' as Barham says, on the authority of a real occurrence, 'and the poor dear soul went off like a lamb.' Suppose, in fact, the case of a small cottage, where the invalid has become a heavy burden upon his family instead of a support, where the expense of providing medicine and attendance is most seriously felt, and where the sick room is also the only dwelling-room, must there not frequently be a strong temptation to give him a quiet push or two along the downward path? If it were understood to be the law that invalids might be finished off when the case was hopeless, would not the temptation be frequently overpowering? Yes, it is replied, but the doctor and the parson must be present. That is all very well, but, if the practice became common, the people would quickly learn to take the law into their own hands. For it is to be observed that this one of the cases where nobody could tell tales. A man on the verge of death does not require to have his throat cut or a dose of arsenic administered. A judicious shake, an omission to cover him properly, or the exhibition of an over-dose of laudanum, will do the business effectually, and no possible proof remains. Once allow that such things may be done with due precautions, and the precautions will soon be neglected as troublesome formalities. Why bother the doctor and the parson, why ask the sick man's consent, when the case is so clear? Of course the system need not be openly mentioned, but it would be speedily understood to be a highly convenient practice. The advocates of the scheme admit that the precautions of which we have spoken are absolutely necessary to prevent abuse; and we may add that it is simply impossible to enforce their observance. The practice itself once sanctioned, nothing is clearer than that people could, if they chose, carry it out in their own methods. No practice, again, could be more directly destructive of any strong persuasion of the sanctity of life. We need only read a few police reports, to understand how great is the

existing tendency to violence of all kinds. Infanticide, as we know, prevails to a terrible extent, and wife-killing is not much less popular. Admit that the slaughter of invalids is also right under certain limitations, and it is easy to guess the consequences. The devotion which the poor display in cases of sickness is often among the most touching and amiable features of their character. In spite of the temptations we have noticed, they will often make noble sacrifices for the comfort of their dying relatives. Tell them plainly that they are rather fools for their pains than otherwise, and that they had better suggest suicide to the sufferer at the earliest opportunity, and you do your best to encourage, not merely suicide, but the cruel murder of a helpless man. A death-bed, instead of being the scene for calling forth the tenderest emotions and the noblest self-sacrifice, will be haunted by a horrid suspicion; the sick man fearing that his departure is earnestly desired, and his friends inclining to the opinion that killing is not murder, but kindness. The agitation of the question, what is the proper moment for smothering your dying father instead of soothing him, is not favorable to the development of those sentiments and the inculcation of those lessons which we generally associate with a sick-bed. In fact, the plan which certain eccentric philanthropists have advocated with such queer enthusiasm has a direct tendency to make men greater brutes than they are, and they are quite brutal enough already."

The *Spectator* objects that "the gravest of the merely rational objections we can bring against Mr. Tollemache is, that the ideas of which he is the advocate would plainly lead to two entirely new phases of feeling—impatience of hopeless suffering instead of tenderness toward it, where there was any legal difficulty in the way of getting rid of it by the proposed new law—and further, a disposition to regard people as 'selfish' who continued burdens upon others without any near and clear chance of the complete restoration of their own powers. Suppose it were permitted, as Mr. Tollemache wishes, that, on receiving the testimony of two or three physicians that a man's case is hopeless, he might, if he choose, elect to die, and that popular feeling came to sanction that choice as the right choice; what can be clearer than that, in the absence of any relations to whom such patients were dear, and who took pleasure therefore in prolonging their life, there would spring up a tone of habitual displeasure and irritation toward all who chose to go on giving unnecessary trouble to the world, and that very soon the standard of 'unnecessary' trouble would begin inevitably to become lower and lower, so that all the organized charity which now expresses itself in our hospital system would gradually suffer 'a sea-change' into something by no means 'rich or strange'—a sort of moral pressure, on poor invalids with anything like a prospect of long-continued helplessness, to demand the right of ridding the world of themselves? We say that it is in this reflex effect of the new code of feeling upon our thoughts of diseases, in the transformation it would certainly make of pure pity into impatience, and something like reproachful displeasure, that the extreme danger of arguing out this sort of question, on the superficial considerations of the balance of pain and pleasure for each individual case, is best seen."

In a letter to the same paper, Mr. F. A. Channing says: "It is odd that men whose thought is mainly an outcome of modern science should fail to apply what is, perhaps, the most striking conception of modern science—that of time in relation to growth—to questions such as this of Euthanasia. If the central human instincts on which morality rests are slowly worn product of ages of moral growth, a practice out of harmony with the most fundamental of those instincts, however speculatively excellent, could not be introduced without mischief. It would sacrifice too much of human feeling before it had time to put itself on a rational footing. Even in the individual philosopher it may be doubted whether reason could remodel instinct so as to make the sense of duty in such a case really complete. In most men the overridden instincts would merely be replaced by selfishness and cruelty to the helpless. They would lose the gentleness of strength, without gaining the least glimpse of the new morality."

"In Euthanasia we are offered a refined copy of the customs of some savage tribes, among whom life is more difficult to maintain, and so less valuable. But, then, their instincts are on the level of their customs. There is no jar between calculation and sentiment, such as we should have. Such a jar would make the practice, if adopted among us, spring from an estimate of personal advantages, and not from the half-thought-out sense of what is best, which is duty to most men. And, where such imperative instinct as the desire to keep life for ourselves and our friends at all costs are directly repressed in friendship and acting on this estimate, the result must be moral loss to all except the philosopher who has had time to think his soul to oneness under the rule of reason. Euthanasia might become a wholesome doctrine if time should dissolve our present, perhaps animal, feelings, and replace them by more economical sentiments. But, as we are, it could only be an esoteric doctrine for the few who might have opportunities of ending hopeless misery by chloroform without giving needless pain to their friends. That is, it would be applicable only in the way Prof. Newman deprecates."

"It may, of course, be urged that there has been a latent change in men's notions of life and death which only needs expression, and that, if men talked freely, many would be found to talk Euthanasia. But facts like the growing aversion to capital punishment seem to point the other way. It is not because we feel less keenly the horror of murder, but because we are more scrupulous about taking even the least worthy life. Take the growing leniency toward infanticide. It is not because there is a change of opinion as to the duty of keeping even superfluous babies alive, but because we are more reluctant to take a woman's life in vengeance for a child's. Again, the sense that under certain circumstances it would be better for us or those dear to us to die, is surely far from being the true wish for death overwhelming the passionate impulse to keep up life to the last."

"It might be said, too, that the apology of Euthanasia stands on the same footing as the apology of cowardice, such as those French towns showed whose people did not think it worth while to hold out. Was it, or was it not worth while?"

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Hon. Warren Chase in Chicago.

The Hon. Warren Chase, on Sunday, May 11th, again addressed the First Society of Spiritualists at the Opera House, corner of Randolph and Jefferson streets. Every available seat was occupied, and the closest attention was paid to the terse, practical and earnest views of the speaker. He commenced by reading the following poem, by Shelley:

NO SEXT IN HEAVEN.

"I sing the road to bliss above,
The different ways in which we move
To gain a heavenly seat;
Each stupid sect, in error bound,
Think they the only road have found
To paradise complete."

"The Catholic, absolved by Pope,
Thinks heretics deserve a rope,
Or else the burning flame;
Do penance at the Virgin's shrine,
Feel purified from every crime,
And claim a saintly name."

"The Presbyterian sourly scowls,
Denouncing all as guilty souls,
Who are not saved by fate;
Saying, 'We're the elect, and you're the damned,
Hell, like a walnut, will be crammed
With God's own reprobate!'"

"The Church of England pay their tithes,
Read their long prayers with half-closed eyes,
And bless their King and Queen;
They'd be nobility in bliss,
And look on that sect and on this
As vulgar, low, and mean."

"The Baptist, washed in puddle clean,
Join Presbyterians in their scream,
Against the non-elect;
'Repent! and be baptized betimes,
Nor sprinkle babies, black with crimes
Of Adam and his mate!'"

"The Methodists, by madness drove,
Howl dreadful on their road above,
Denouncing heavenly ire;
'Repent! or God will in a trice
Shake you o'er hell like squeaking mice
Suspended o'er the fire!'"

"The Quaker smoothly travels on,
Thinks cash in trade is fairly won,
And all the world are knaves;
But he is honest all his life
No money gets by war or strife,
And by the Spirit saved."

"The Shaker, dancing to the gate
Of bliss, calls Mother Ann to wait
And hear his heavenly love;
'I've left the flesh and sin below,
The Devil and his works you know,
To dance with you above!'"

"The Universalist will glide
To heaven, as smooth as school-boys ride
Down hill, on ice or snow;
'Huzza! my boys, we'll all be saved,
For hell is nothing but the grave,
And there's no future woe!'"

"Amid such clamor, who can tell,
Which is the road to heaven or hell,
Or how we can be saved?
Whether by works, by faith, or prayers,
By weeks of penance, days or years,
Or cash in plenty paid?"

"My counsel is, to walk alone,
Keep clear of troubles not your own,
And all religious strife;
Let madmen at each other roar,
Do good to all, both rich and poor,
And lead a virtuous life."

He then took for his subject, "What we Know, and How we Know it." In an able manner he reviewed the condition of the churches in the past and present. The religious world has invariably lifted its hydra-head and opposed the progress of Science. When Copernicus advanced his theory in relation to the daily revolution of the earth, then what a tumult and excitement he caused in the Catholic Church. The Catholics saw in his theory a plain contradiction to what they taught, and it was perfectly natural for them to resist the proposed innovation. The Bible spoke of the "four corners of the earth," which seemed to indicate that it was nearly square, and that was an idea entertained by leading church minds of that period. The theory of Copernicus, however, was entirely different—with him the earth was round, and he was prepared to prove the position he took. He was not allowed, of course, to publicly proclaim his theory. But then came Galileo, who, endorsed the theory of Copernicus, and was able to illustrate and prove his position on mathematical principles. He, too, was ostracized by church dogmatists. He was twice arrested, and the second time imprisoned for a brief period, and when his liberation was effected, he was kept under strict surveillance during the remainder of his life.

The Church, bold and arrogant in its assumptions, and domineering in its ways, has ever opposed the onward strides of Science. Finally, however, Science armed with all the elements of truth, compelled religion to acknowledge her rights. See the puny church yielding to her demands! Witness the sorry spectacle of a divine church, founded on a man-made God, giving away the perspiration caused by its views, and retreating to give room to Science, who never errs! When, too, scientific men asserted that the earth was more than six thousand years of age, the church howled more furious than ever. The statement contradicted Divine revelation—was contrary to the expressed word of God. Science, however, could not be driven, it had studied the character of the rocks. It had went down deep into the bowels of the earth, studied the nature of its developments, and knew full well that the time required to work all those wondrous changes would require hundreds of thousands of years. How the church shrank at those statements! How determined they were to resist this innovation! Finally, however, they were compelled to succumb again! And why? Because Science is right, and religion is wrong. A truth, a demonstrated truth, can not be overthrown. The statement that God speaks to his people, that he has presented them with a Divine revelation, is false. It is utterly impossible for God to speak to a finite creature! He lives in the past, the present and future at the same time! This must

be true, because he knows all that has transpired, all that is transpiring and all that will transpire! He realizes what is past with the same intensity as what is transpiring; realizes what will transpire with same intensity as that transpiring, hence, with God there is one eternal now.

He criticized the action of the churches in opposing the advancing hosts armed with scientific truths. Science in every instance had triumphed when brought in contact with the church. Why does it triumph? Simply because its statements can be demonstrated. If the truths of the first church could have been demonstrated like those of Science, there never would have been but one church, instead of the 600 sects that exist to curse the world, and the 61,000 ministers in the United States to eat away the substance of the people! We have only one statement of facts in regard to the revolution of the earth? There are innumerable assertions made in regard to the Divine government by the different churches, none of which can be demonstrated. Science explained the cause of eclipses, and banished the fabulous stories in reference thereto. In all cases where religion and Science had been brought in contact, the latter had triumphed, and will continue to triumph. The churches were afraid to investigate Spiritualism. They were afraid to grapple with it. They were compelled to admit the grandeur of the truths that Science revealed, but they, as of old, were unwilling to test Spiritualism in the light of Science!

The address was eloquent throughout, abounding in facts and illustrations that invited the attention of the audience.

The Little Bouquet.

The above-named beautiful monthly magazine, designed for the youth and children, will be issued on the 15th of May, and will more than meet the expectations of the most sanguine Spiritualists throughout the world. It will be a work of rare beauty, and acceptable as a literary production every way suited to the times. Its embellishments will be appropriate and artistic.

Its publisher reserves no margin of profits—it will be furnished at actual cost estimated upon a subscription list of twenty thousand for the first year.

Those who order and send fifteen cents for specimen copies, will have that amount deducted from the regular yearly subscription, and secure it at the balance of the year for \$1.35. The magazine at regular rates—such as are charged on all similar monthlies, to insure a living profit to the publisher—should be not less than \$2.50 per annum. But it has been the intention of the proprietor, for at least eight years, to publish a *spiritual magazine* for the youth and children, that should not only command their respect but their admiration and love. To the end that it might become cosmopolitan the subscription price has been placed at figures that will guarantee it to the family circle of the most humble citizens in America—aye, our spirit friends say wherever the English language is spoken throughout the world!

We can not send specimen numbers free; hence we have adopted the plan above-named, and we really hope to receive fifteen cent orders by every mail, falling into our hands like snow-flakes in March, for specimen copies, to be sent to all parts of the country.

Let those who are in comfortable circumstances remember, not only their own household, but the little nephews, nieces, grand-children and cousins, who may have bright eyes and warm hearts to be cheered with the beautiful—yet naught but the lean hand of indigence to supply mental food for their craving, hungering, starving souls.

Send them the *LITTLE BOUQUET* for a year—it will cost you but \$1.50. It may be the means of elevating them to a world of beauty—a heaven of perpetual sunshine, and of crowning them with garlands of flowers of rare beauty and of fragrance and loveliness inexpressible; and you, they will thank long years hereafter—yes, even after you and they shall have passed to spirit-life, for the *LITTLE BOUQUET* that first gave them knowledge of the Summer-land.

Let us have orders for twenty thousand copies of this admirable work—the first of its kind ever published—to fill with the first number. It matters little to us whether the orders be for specimen copies on the terms before stated, or for a year's subscription, knowing full well that no one who secures a specimen copy will hesitate to send for a year.

The magazine will be published every month during the natural life, at least, of S. S. Jones, the proprietor. The *RELIGIO-PHILOSOPHICAL JOURNAL* is the pride of his life, but the *beau ideal*, which has only been delayed for the development of an auspicious time for it to appear, is the *LITTLE BOUQUET*.

Terms, single copies by mail, twenty cents, Yearly subscriptions in advance, \$1.50. Specimen copies by mail, fifteen cents.

THE Anniversary meeting of the friends of Progress, Free Thought and Religious Freedom will be held at the Free Church in the village of Sturgis, on Friday, Saturday and Sunday, the 13th, 14th and 15th days of June, 1873. A general invitation is given to all to attend this meeting. The friends of Sturgis will do the best they can to entertain strangers from abroad, during the meeting. Arrangements will be made at the hotels, so that board can be had at reasonable rates, for those who can not be accommodated otherwise. Able speakers will be in attendance to address the meeting.

15 cents pays for a specimen number of the *LITTLE BOUQUET*.

DANIEL WHITE, M.D., has removed from Sedalia, to St. Louis, Mo., where he has commenced the practice of medicine. He is located at 709 Chestnut street,

WANTED: Agents for the "Contributor," a sixteen-page underground, national, religious, and family P. per. T. breen departments. Rev. A. B. EARLE write for it \$1.00 a year, and one of the finest premiums ever offered, given to each subscriber. Agents meet marvelous success. One says, "It only needs a boy to show it is sell itself." A subscriber sends 100 subscribers, and says, "It only took a little over one day from my work." Large commissions. For terms, samples, etc., address, J. H. EARLE, Boston, Mass.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Third Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Prof. Hare.

This, my friends, is the first anniversary of the success of the medium, [given January 16th, 1873]. One year ago to-day he started out into the world, and it was then predicted by some that he would be shipwrecked; but the boat in spite of its rough passage, sails on majestically. [The medium first opened a public office for giving forth the joys of spirit-communion at No. 52 North Thirteenth street, Philadelphia.] Very few mediums have accomplished so much good in so short a time, and received so little for it. Thank God that there are such men with such hearts as he has within his bosom, as well as the bright lights that burn upon the other shore. See how many tests and sittings he has given the past year. Can there be any good come out of Nazareth. Picked up out of life, a little modest, delicate flower and despite all opposition we have raised him up to be the equal of many. In these three hundred and sixty-five days I am glad to say that I have found a vessel in which to mix my chemical compounds exactly, and I will succeed farther still. What a year of trouble individually, it has been to him. When he felt it difficult to climb up at times, loved hands would come and give him assistance, and he shall be the means of raising them. It shall be well with them.

I will now take each of you by the hand and thank you for what you have done for him, and for us. Oh! these acts of kindness, in not letting the right hand know what the left has done. Heaven knows and I know his experience. His feet have gone bare on the ground. He has gone ragged. Many of his friends have forsaken him in the hour of trial, although they have been helped by him before he was a medium. But as they have sown so shall they reap. There is a compensation in all things. God is a banker who will settle all accounts justly. One year ago to-day, and I look back and see what has been produced since that time, and look also at what has been accomplished since the formation of the Circle of Light.

Many people outside think that they are the advisers of this medium. I am his adviser; I alone advise him! I tender to them my kind regards, and will say that we shall take him to the Spirit World before we will permit them to influence him. How few there are that are capable of exerting a proper influence. When I look back and see, think and know these things, I can not but think that I am back in the flesh; yes, back again!

Oh! how grand it is at the end of each year to celebrate the anniversary of life; our life which is a life of constant progress and inquiry after truth, a world of constant anniversaries, every one of which gives new evidence of growth. Look back one year and see what a year it has been. See how many noble and all spirits have gone from the body. Look back again to 1872 and think of Geneva, and then let us here, have a grand Alabama!

Harry Thomas.

Well, well; I come as a stranger, to the anniversary of light! I have not been gone very long, but I will give what I have, freely. Only two months ago I saw Dr. Jack, and he knows not that I am dead, but he thinks that I am living. I could not get here sooner, so many have been trying. I wish that you could see within him and behold his soul. I am coming through this medium to go there and attend to those papers, and they will come out satisfactory. He knows that I belonged to the Protestant Methodist church, but I am not like my dear brothers, sitting in front of a few boards listening to some one in the shape of humanity.

I am one of those boys who fought under the American flag. I am one of those who, there, as well as here, saw stars shining in that noble head [pointing to a picture of General Lee]. Oh! you must be spiritual and divine in word and action. I come here to speak the truth but how many permit their political prejudices to influence them.

I am glad that the medium will not throw him [Gen. Lee] overboard to please his friends, relatives and acquaintances. There are closer relations than the ties of blood, but all I can say is not enough for the medium.

Oh! for the life that exists beyond, where the grand General Lee is only seen to be loved, whose stars shined, shined on brightly; and not a star shall lose its lustre. A great deal has to be learned yet about these earthly experiences. We must become a little more spiritual but when I speak of becoming spiritual, I refer to those who have enemies and do not love them.

My name is Harry Thomas. Ask the medium about the ring he took off his finger and gave me in the army, and it is now buried with me in the grave.

Memoirs of Jesus.

BY THOMAS DIDYMUS.

Now the Galilean philosopher discoursed sweetly to the scribes, Pharisees and disciples on meat, and the effect its use produces on the physical and moral condition of its consumer. From this trite subject he extracts lessons of so profound a character as to puzzle his hearers. Even his brilliant pupils were mystified and begged the favor of an explanation. In beauty of conception, clearness of demonstration, simplicity of analysis, delicacy of manner and purity of taste the exegesis vouchsafed by the master exceeds anything I know of on record. Excuse me, I may not quote the lecture, and no excerpts can do it justice. To the end that you may be highly edified, read it attentively, carefully and prayerfully for yourself (Mark 7:14-23).

Then Jesus departed to the coasts of Tyre and Sidon, and a Greek or Syrian woman of Canaan (Matt. 15:22), came to him, and giving due notice that her daughter internally harbored a Devil, besought Jesus to eject the unwelcome guest. Jesus mildly replied, "It is not unto the dogs," which being translated means, "It is not proper to take the blessings of the Jews, God's children, and bestow them upon Gentiles." "Dog" was the opprobrious epithet which the vulgar class of Jews applied to the Gentiles. The lamb was one of this class; but it knew when it was safe to apply the name. Jarvis was a Gentile man and a soldier. The lamb was meek and lowly to him, and if he thought dogs, did not venture to sneer at it. But this applicant for aid was a Gentile woman and a stranger. "The lion of the tribe of Judah" shook his shaggy cenance in her face. Behold the God! After some further parley he told the woman to go home. The Devil had vacated.

"Sae went, and found the Devil gone out and her daughter laid upon the bed." The symptoms are not recorded by which the woman inferred that the Devil was gone out, or that he was ever in at all. It is sincerely hoped that this omission will not seriously endanger our salvation (v. 24-30).

Thence Jesus departed to the shores of Galilee. "Here one who was deaf and had an impediment in his speech was brought to him to be healed," on account of the ambiguity of this story, caused by a misuse of pronouns, I shall tell it in my own words. The process of healing was quite primitive. The doctor thrust his fingers into the deaf ears, which treatment would naturally remove any soft or yielding substance therefrom. Then he spit, out it is an impenetrable secret where he spit. Then he touched the tied tongue, which would naturally cause a sensation of feeling in that unruly member. Then he looked at the canopy above, and sighed sadly and deeply. Whether this was essential to the cure we can only conjecture. Then he said to the deaf ears, "Be opened." Naturally deaf ears could not hear the sound, but they opened. Nothing further was done for the tongue, but its string loosened. No other causes are assigned. If they are inadequate to effect the results claimed we are at liberty to supply other causes to suit our theory, spirit influence, magnetism or the First Cause. That is popular, if not rational; perhaps popular for that very reason (v. 31-37).

Next in order let us notice the miraculous feeding of four thousand persons. It occurred subsequent to the feeding of 5000 persons. Yet they who witnessed this transaction were taken by surprise by that one. Even after both miracles were done, they wonder how twelve men could be fed on one loaf. It is absurd to suppose that they should have wondered at anything, if those things had really taken place. If they did wonder, the miracles were never performed and the stories are false. If they did not wonder, the stories are also false. I care not which horn of the dilemma is taken. Jesus tries to explain their wonder by assigning hard hearts as the cause. It requires a lively fancy, an oriental fancy, to imagine what the "hardness" of one's heart has to do with the retentive power of his memory, or with the correctness of his judgment. If seven loaves under given conditions feed four thousand people, how many people would one loaf feed under the same conditions? Let none who have "hard hearts" attempt to solve that problem. I may add in passing on that these seven empty baskets were very conveniently on hand to measure the fragments in (Mark 8:1-21).

"Now Jesus comes to Bethsaida; and they bring a blind man to him to be healed. And he took him by the hand and led him out of town and spit upon his eyes, and touched him, and then inquired of him if he saw aught? And the blind man answered, 'I see men, as trees, walking.' That was a sharp blind man to know that they were men under such disadvantageous circumstances. Assured that the symptoms were improving the physician 'touched the blind eyes, and lo! instantly the blind man saw men as men.' They now no longer appeared to have bark, branches and leaves on as trees. Then Jesus advised his patient not to tell this thing on him in Bethsaida; by implication, telling him to publish it anywhere else. The blind man's case was known 'in the town' of Bethsaida. I adore thee, thou wonderful counselor, Mighty Deliverer and Prince of Truth (v. 22-26).

After six days (or eight) Jesus took Peter, James and John, and led them up into a high mountain apart by themselves; and he was transfigured before them, and his face shone as bright as the sun, and his raiment was exceeding white as light or snow, and appeared unto them Moses and Elias; and they talked with Jesus. The disciples were sore afraid; they were heavy with sleep when the men came; they did not see them until they awoke. Peter talked, not knowing what he said. It was night. The disciples kept the things they had seen close until long afterward. It was a vision (Mark 9:2-8; Luke 9:32-37; Matt. 17:9). Permit me to examine this story in two aspects, 1st, as a phase of Spiritualism, in which I will demolish it by weighty arguments the Rev. Mr. Solomon has supplied me with against modern Spiritualism; 2nd, to examine it by its own evidence. First. Why did they go apart? Why not invite two or three more skeptics or Pharisees along? How did they know Moses and Elias? If spirits at all they were not good ones, because they are all singing glory to God before his throne. They were evil spirits sent forth to deceive (1 Kings 22:21). Nay, the Devil can transform himself into an angel of light (2 Cor. 11:14). This will account for, say, Moses. Then God has an evil spirit himself which he unchains on proper occasions (1 Sam. 16:14, 23). This will account for the other, say, Elias. If it suits better you can reverse this process. God is an impostor and sends strong delusions to make some believe lies (2 Thess. 2:11). The disciples were excited, therefore unphilosophical. One talked in an unconscious state. He at least was irrational. He raved, not knowing what he said. Besides there was not the light of day. They love darkness, whose deeds are evil. Hence their deeds were evil. Hence again the Devil was in the business. What of that voice? Do we not often dream we hear voices? Pooh! It is only Spiritualism, i. e. insanity. In delirium subjective ideas become objective. This was delirium. Was Jesus' father dead? Then, how could he talk in a cloud, who "was ashes and dust"? Gabriel has not yet tooted his trombone. Moses and Elias talk, were seen, and heard by poor, weak mortals? Cui Bono? (Growing learned) why not I see, hear and talk to them? (Growing indignant) Here the Rev. Gentlemen subsidize in a holy paroxysm. Poor idiot can not see that in his anxiety to combat us, he has left his own religious house on a foundation of sand. If there ever was a time when the Devil had motives and could and did transform himself into an angel of light, that time was when he represented Gabriel and sought to make all men his own by an idolatrous worship of a man as a God! Take that. Second. Jesus, Peter, James and John were fishing-partners, who left that business to "catch men" (Luke 5:1-11). The position in which this scene is said to have been presented was an exposed one. It did not happen in a house where the doors were locked, the windows secured and the floors, furniture and everything else in the house examined to see that no accomplices were secreted; no springs, traps or appliances ready, or possible, to be employed. It happened on a mountain, in the open air, where behind every rock, or tree, in every hollow or fastness, real men of flesh and blood could have hidden unobserved. These "men" came while three of the four witnesses were asleep; therefore they could not testify whence the men came only from the assertion of Jesus who owns that he was not worthy of belief, and contradicts himself when he makes the self-condemning admission (John 5:31, 8:14, 18). The disciples were in a state of mental agitation and disquietude which wholly unfitted them to note or remember accurately what was transpiring around them, even if they had been honestly disposed to do so. They were not examined, not vanished, not disappeared, men departed, not faded (so to speak) away. They did not examine the men while they were there, nor attempt to follow them when they walked off, for all we know, walked off to

their homes. I know of no test any two men could give me to prove that they were Moses and Elias. I don't know their personal appearance, and what I know of their history others beside themselves could repeat or represent. The disciples and Jesus were in no better condition in this respect than myself. The story is exaggerated out of all shape with respect to the appearance of Jesus. "Bright as the sun, white as light or snow"—surely that is poetry, is embellishment, is oriental imagery. Then how much of poetry is there in it? If that dazzling brightness or whiteness existed, what of that cloud, that hiding place of the form that said, "This is my beloved son?" One or the other is a fiction. And where does the fiction end and fact begin? That was not the voice of God (John 5:37). The story was bandied around orally for years, and then recorded for our edification by none of the original actors or witnesses of the scene. Doubtless it grew so rapidly that none of them knew it in the shape it assumed. Besides all, it is a gratuitous assumption that old Moses "who was buried by God" and old Elias "who was translated" are identified as the Moses and Elias mentioned in the story. There were others of the name besides these venerable ancients I deny not that this *seems* (if it was anything) may have occurred. I simply say that it is not proven, and I refuse to eat husks and drink from broken cisterns in a time of plenty.

(To be Continued.)

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

WESTON, O.—A Subscriber writes.—We would like to have the Gentle E. V. Wilson call on us when he goes East to visit his old home.

MORRISON.—Mrs. B. B. Fay writes.—Dr. P. R. Lawrence, of Ottumwa, Iowa, has written us he will be here the 30th of May, 1873, and stay three days.

SOUTH CAMDEN, MICH.—John Morgan writes.—The Christian claim the blood of Jesus Christ is doing wonderful cures, but I thought I would first try Spence's powders.

CLARK'S STATION, IND.—Mrs. A. J. Center writes.—I like the Journal very much. I have read it with much interest. The beautiful principles it advocates I am no stranger to.

DAHLGREEN, ILL.—F. C. Vandervort writes.—Oh! for the Gentle E. V. Wilson, or some other good man to come here and stir up the dry bones of old orthodoxy.

MONTVILLE, O.—Mrs. S. B. Hart writes.—We feel that we can not do without the beautiful teachings of the Journal. Its philosophy is grand and its contributors able. Wish that I could take the hand of my noble Sisters and Brothers who contribute to its pages, together with the editors, and thank them for their efforts in the cause of truth and virtue.

KIRKWOOD, J. P. Hibler writes.—I have just returned with my family from a year's travel in Texas, during which time I have received the Journal in bundles from my home office, and I left them scattered pretty much all over Central and Western Texas. They are seed sown, in many instances, in a rather barren soil, but probably may take root and bring forth fruit some time. The beautiful principles it advocates I am no stranger to.

PINE BLUFF, ARK.—C. A. Atkins writes.—I shall continue to act as volunteer agent for your Journal, on the presumptive plea that Spiritualism rests its claims on facts. It is the living prayer of my soul that I may be able to prove such claims true by communing with my loved ones from "over the river." True or false, I feel prepared to meet the issue and decide rationally whenever I am favored with an opportunity to make a fair trial.

OKOLONA, MISS.—O. H. Pollard writes.—Wilson has just been with us, and turned things upside down. His success was far beyond our expectations, and I think he was favorably impressed with the liberal views of the age, and I believe I am the first party who subscribed for your paper here. Before I came here (three years ago) there was nothing of Spiritualism in this section. Now you have about ten subscribers, and while we have no organization, I think we can count at least one hundred believers.

WEST ELKTON, O.—R. P. Alexander writes.—I see by the little "monitor" on the upper margin of the first page of the RELIGIO-PHILOSOPHICAL JOURNAL, that my term of subscription expired on the 7th of April, 1873. Unwilling to do without your most valuable paper, which, I independently must demand of this age, and to do so, I enclose three dollars to renew my subscription for the current year. You may consider me a standing subscriber as long as I can command the material to pay for it.

BRUNSWICK, O.—S. Butler writes.—Two years ago when we came to Brunswick, to live near neighbors to my brother-in-law, my sister (since gone to her spirit home) told me that she would advise me as a friend not to take the RELIGIO-PHILOSOPHICAL JOURNAL, if I wished to live here. I still take the liberal JOURNAL—it speaks my sentiments! We, a family of five persons, live hygienically, and now my brother-in-law, a good angel, and our cause done here, have fifty dollars if I will sell out and move away. We are to have a lecture from Hudson Tuttle, of Cleveland, one week from to-day.

REPUBLICAN CITY, KAN.—Sister Libbie writes.—I can not longer refrain from expressing to you my just appreciation of your life-giving paper. It came to me at the most critical period of my life, when my mind was wavering between the belief of the Atheists and an orthodox hell and heaven, and the result is that I am a firm Spiritualist, not from reading your paper alone, but from the influence of the more than one I have felt the hands of the dear departed laid upon my head in a tender blessing. I have felt their arms thrown around me as I have been walking across the floor, and in a thousand different ways my friends in Spirit-life have manifested themselves to me.

MECATONICA, ILL.—Dr. R. R. Dowd writes.—I wish to say to the sick and afflicted, that my mission to Springfield, Ohio, was accomplished, in the adding of one more magic healer to the increasing corps, in the person of a true and noble man, Mr. Geo. H. Binkley. Mr. Binkley has rare and promising gifts, which only needs practice under my instructions to make him second to none in the healing of diseases. Patronize him liberally, friends, and do not let him languish for want of work or compensation. Remember, this is the beginning of a new dispensation, in which the barbarous use of drugs must give way to a rational and natural treatment, viz. that of magnetism. Meantime the angels and patient demand of all liberal-minded persons encouragement and compensation of healers. Ever for truth and progress.

MARYVILLE, MO.—A. A. Noe writes.—We deem it but due that I ever saw—purpose to draw and send you a brief outline of the Caster Institute at Ottumwa, Iowa, as we have not noticed anything mentioned concerning this great Healing Institution. We have been there and know whereof we speak. Though we know to heal by the laying on of hands is a reality, and had heard of Dr. Paul Caster, yet we had formed but a faint conception of that Institute and of the marvelous cures performed there. The building is of brick, four story high and contains forty-seven rooms. The patients board in the building, also the traveling public receive the best of accommodations there. Scores of wonderful cures are performed there. The Doctor may be considered the wonder of the age, and by the power given him or the manner he is used, he may be truly called a benefactor to his race. When he is not busy he is about among his patients all of fun, jolly as a fat, weighing about 248 lbs. avoidup—once a living skeleton of 140 pounds.

BUFFALO, N. Y.—E. M. writes.—I want our friends to know that Buffalo is not far behind other cities, especially when the 31st of March rolls around, though perhaps, she can be caught napping at other times of the year. The Spiritualists of Buffalo and vicinity met Sunday morning, the 30th of March, Miss Maynard called the meeting to order, and Mr. Seaver of Byron, N. Y., made Chairman. After speaking and music the morning session closed. The friends were all invited to participate of a lunch provided by the ladies, and served in the hall, and a happy social repast were partaken of by one hundred or more. At 2½ o'clock, P. M., the afternoon session was called, and St. James' Hall was well filled. We listened to several speakers, relating experiences in Spiritualism. Bishop A. Beals enlivened the meeting with his excellent music. Speeches and music closed the afternoon exercises. In the evening we listened to a very able address from Mrs. Nettie Maynard. Subject—"The Moral, Social and Political Condition of the Country," after which a few remarks from other speakers present, and a song from Mr. Beals, closed the meeting. Monday evening, the 31st, the friends held a social reunion.

HOBBART, IND.—D. W. Hull writes.—While I am writing this letter I feel that I can not close without saying a word concerning our lamented Brother William White of Boston. It is seldom that the public know much of the inside character of business men, they are generally such hard matter-of-fact men, you are almost ready to doubt that they have an inner life. This is not the case with any of the proprietors of the Banner of Light office—much less of Brother White. In his busiest moments I have always found he had a word of encouragement for every one in need of it, and ready to help whoever was in want of help. His sympathies were drawn out in behalf of all the poor, whether saints or sinners, and of all who were afflicted, whether in body or mind; and none did he pity more than the undeveloped in the Spirit-world. Some of my holiest emotions for that unfortunate class have been drawn out by Bro. White, whilst with tears in his eyes he has referred to their need of help from our world. Some whom you meet on the business plane pass from mind after the transaction is over. Such is not the case with Brother White. Since I read of his sudden translation I have thought what a rush there must have been among the angels to greet him.

ELGIN, ILL.—A Subscriber writes.—As a specimen of some of the church sanctified opposers of your paper and its principles, I beg leave to inform you that Mr. S. Oscar Merrill, the late secretary of the Young Men's Christian Association's free library, who was so conspicuously instrumental in having your paper rejected from the free library as not being a paper to be read, even by the most careful discrimination, much less to be admitted by the officers of the Y. M. C. A. as fit to be read by the people of our city, has, to the surprise of all, "jumped the town," or in other words, run off without paying his debts, even his bread and milk bills. When he first came here—and by the way he came from Boston—which I am sorry to relate as I think very highly of the Hub, he made the remark at a social gathering one evening, "I have been perfectly astounded to find that the people of Elgin were so intelligent," if he was here now, he would find a great many of the church members making the remark that they are perfectly astounded to learn that he, Mr. S. Oscar Merrill, was such a dishonest man, and contemptible hypocrite. He once made the remark to me, that it was astonishing to one's self, to see how much one could do with a little effort for the cause of Jesus Christ. He was referring to his having been down to Clinton the Sunday before, to start a Sunday-school. I think he could interest the said school by coming back and telling them what "he knows about jumping a town," and also, what he knows about borrowing things and forgetting to bring them back. He belonged to the Congregational church; was a very active member, took a great interest in the Sunday schools, especially in keeping the Universalists out of the union, and I suppose, would keep them out of heaven if he could, and he was always everywhere and anywhere, that he could get a chance to display Mr. S. Oscar Merrill as a Christian and a zealous follower of Jesus Christ, and even some of his church members are trying to excuse him by saying, "that he was hard up." This is the man that referred your paper from the so-called free library. He has gone to Lynn, Mass., and will no doubt try to tell the speculators how to save their souls.

REMARKS.—We are not at all surprised that the hypocrite has shown his true colors—it is true he has been very expeditious in doing so.

Now to bring out one or more of the leaders of the Young Men's Christian Association who control the "Elgin Free (3) Library," we will again send the RELIGIO-PHILOSOPHICAL JOURNAL to that free institution for the perusal of those who feel anxious to receive evidence of the immortality of the soul.

Mark our words, those who shall again reject the angelic messenger, will require watching, and in due time, they too, will forget to return things which they borrow from the owner without his knowledge or consent.

Bakers and milk venders of Lynn, Mass., will do well to require advance pay from all *pious knaves*, and to make the matter sure it will be safe to be thus exacting to every member of the Young Men's Christian Association who denounces Spiritualism. Like the Jews of old they would release robbers and thieves, aye, they would do the same thing themselves while crying for the blood of Christ.

We will again send the JOURNAL as a missionary to the Elgin Free Library—although five orphan children have asked and received the benefit of its rejection before. It may be it will be rejected by other *pious knaves*; if so, we will advise the public of the fact, and in a few weeks expose them as we do Merrill. These fellows will do well to remember this long ago uttered truth, "Whom the Gods have determined to destroy, they first make mad!" in other words, the angel world has taken cognizance of the meanness of *pious hypocrites* and will expose them.

BRAINTREE, VT.—J. A. Spear writes.—I have taken your excellent paper for a number of months and like it the best of any one that I have ever taken. There seems to be a spirit manifested in it to help those that need help, to comfort the mourner, to assist those that are spiritually blind, to catch glimpses of the higher life, and open the gates of heaven to those that are ready and anxious to behold it in all its beauty and loveliness. I have the impression that you would not withhold anything from your columns, that, in your opinion would be likely to benefit humanity; therefore I send you the following for the treatment of severe burns, scalds and erysipelas: Cover the part affected with linen or cotton cloth wound as closely as convenience will allow, say three or four thicknesses, and immerse it in water that is nearly or quite blood warm, and let it remain there an hour or more, till the patient is getting tired, then take it out and let the covering still be on, and wet as it can be, and wind flannel blankets around it so as to keep it warm and wet. Do not let the cloths dry that cover the burn or scald, and as soon as a smarting sensation begins to return, immerse it again in warm water as before, and continue to do so till the fever or inflammation is reduced, which in some cases may take three or four days, and then it will heal as readily as any other sore when the inflammation is removed. Some three years ago a lady was attacked with erysipelas in her face. The doctor used a sort of paint and stopped its spreading, but drove the disease back into the system, and she died. I told him to wrap with flannel, and a few weeks ago I broke out in her arm, causing it to swell badly from her wrist to her elbow and continued up to her shoulder. A doctor was called and he used such remedies as had proved a cure in other cases, but this case was growing worse all the time, till becoming almost dead, I was called upon by her husband, and he said it was the worst looking thing that I ever saw—purpose to draw and send you a brief outline of the Caster Institute at Ottumwa, Iowa, as we have not noticed anything mentioned concerning this great Healing Institution. We have been there and know whereof we speak. Though we know to heal by the laying on of hands is a reality, and had heard of Dr. Paul Caster, yet we had formed but a faint conception of that Institute and of the marvelous cures performed there. The building is of brick, four story high and contains forty-seven rooms. The patients board in the building, also the traveling public receive the best of accommodations there. Scores of wonderful cures are performed there. The Doctor may be considered the wonder of the age, and by the power given him or the manner he is used, he may be truly called a benefactor to his race. When he is not busy he is about among his patients all of fun, jolly as a fat, weighing about 248 lbs. avoidup—once a living skeleton of 140 pounds.

He did so, and the next day I found it much better. It discharged large quantities of matter for a few days, the inflammation abated gradually and that dreadful looking arm was soon well again and the lady seemed overjoyed at her rapid recovery. In this case I used a little pulverized slippery-elm bark in the water to make it soft and slippery.

NEW YORK CITY.—Mrs. F. A. Logan writes.—A few thoughts from my pen through your valuable paper would reach many dear friends throughout the western States, and thereby redeem the promises so often extorted, that we would write them of our whereabouts, incidents of travel, etc. My medium Sister, Mrs. E. N. Balcom, accompanied me through Canada, giving tests in obedience to her angel guides. We found but few Spiritualists there; yet awakened the spirit of investigation. The past Winter has been fraught with scenes of interest to us as we have discussed Spiritualism, Temperance and Equal Rights, in many villages and some of the cities of our native State. The grand worthy Chief Templar of this State (Rev. H. Ward) welcomed us to his crowded church in Buffalo, and gave us many words of encouragement for our Temperance lecture there. The mediums meeting at Rochester, 1st and 2nd, of March, was very harmonious and interesting. There was a great display in mediumship where no mediumship was claimed, in the person of a blind man, who was brought in from the street to sing and play the organ. His painted card (Please help the blind man) which he had so long worn upon his bosom, was laid aside, and the keys of the organ chimed forth any tune we might name to him by humming it over once, and repeating the name he would not only play the tune but sing distinctly almost every word. Let the cultivated musician account for this on any other than a spiritual basis if he can. This Spring with its birds and flowers finds us once more in this great metropolis, noting the progress of men and things, discussing, if possible, the signs of the times. Henry Ward Beecher preached from the text last Sabbath morning, "Whom the Lord loveth he chasteneth, etc." His crowded audience of 3,000 persons undoubtedly were thinking of the Beecher and Tilton scandal, but then the Lord whom he worships accommodates himself to the imperfections of men, and fits himself to their wants as a hen would brood her chickens, warming and revivifying into better conditions. The Anniversary at Apollo Hall was quite a pleasing affair. Our good Brother, A. J. Davis, made some very appropriate remarks, with many others. Janney Leys has been speaking for the society lately with much credit to herself. I have been lecturing in New Jersey, and shall lecture on Long Island next Wednesday evening and make this my headquarters for a time, taking notes preparatory to a greater work than I have hitherto been able to perform on the great reformatory movements of the age. Meanwhile shall ever pray for the welfare of our glorious RELIGIO-PHILOSOPHICAL JOURNAL and also the happiness of our dear friends and the cause everywhere.

LEICESTER, VT.—Addie L. Painé, a little girl writes.—

The Bible should not be read in school; it frightens the children and makes them a fool; they think and reason but can't understand. How God could be Jesus and crucified by man. First, in Genesis we are taught that God made the earth.

And every green plant was spoken into birth, The stars shone like diamonds, the dry land was seen.

The moon rose in splendor, that beautiful queen. In the next chapter we read, that God made a man.

And pronounced him perfect, as I understand; His heart seemed to beat, then began his short life.

But where were the materials, now for a wife. Then God planted a garden as the records stand, And in it he placed that unfortunate man.

Said he, "Thou canst eat of the trees standing by But the one good and evil, touch it not least you die."

"Now, Sir, it is not good for thee to be alone, I will make thee a help-mate out of a bone." So he made her very different, you plainly see, And she is not to blame if they do disagree.

Then God caused a deep sleep to come over him Which is enough for to make an idiot grin, And when he had taken a rib from his side, He made a new woman and she was his bride.

Now the rib that was taken from his side you see Left him imperfect, you will all agree, And thus you have never beheld on the land The organization of a perfect man.

Then along came the serpent with a wink and a nod, Says, "Eat of this tree and ye shall be as Gods," So he told them the truth but who told them a lie?

And for this we children are taught we must die, They sewed leaves together which grew very soon, (Nature's laws were quite different when Adam was young);

So he strove very hard his own faults to hide And laid all the blame on his poor *long* bride! They heard the voice of God coming high, Walking in the garden in the cool of the day,

They hid,—God said "where art thou, oh man?" "I heard thee, my God, and I was ashamed," "Why art thou ashamed? and what hast thou done?"

Thou hast smashed my commandments, and thus sin begun. Now plant thy own garden, get out of my sight, I am grieved that I made thee, I thought 'thou'd do right."

So God turned them out, Mr. Editor, read, And in his holy anger he did a good deed, "Dig or die," was his motto, do you think it was right?

"Dig and live," is my motto, I will stop for to-night!

Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that they were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speakers who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

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The New Year and Our Work to Date.

Monday morning, January 20th, we were again on the rail, reaching Cincinnati at ten o'clock. We spent the day in calling on old friends, among whom were Charley Waters and his good wife—brother and sister, indeed. We found many, who were once active in our cause, now dormant; in fact, Spiritualism is not demonstratively plus in Cincinnati, and yet there are any number who are Spiritualists. Leaving Cincinnati for Buffalo at 11 o'clock, P. M., we breakfasted in Cleveland on the morning of the 21st, and reached Buffalo in time to connect with the Buffalo, New York and Philadelphia railroad, for Holland, Erie County, New York. Here we delivered four lectures, and held one seance. Our Hall was crowded, and we gave many fine tests, which were fully identified. We met Brother Bishop Beals, of Hamburg, N. Y., a sweet singer, and one who is working for our cause in soul truth. We met Sister Logan here also; she is doing a good work, and reaches many through her temperance lectures, that "the Gentle Wilson" can not. There are true souls here at Holland, and the work goes bravely on.

Saturday and Sunday, January 25th and 26th, we spoke in Aurora, N. Y., having a good audience. Aurora is one of the oldest towns in Erie County, and possesses a good deal of wealth. We found many here inquiring after the truth as it is in Spiritualism. We gave several fine tests here.

Monday, January 27th, we left for Westfield, Tioga County, Pa., at 7 o'clock, and a long ride it was to Westfield, on the Erie Railroad.

Tuesday, January 28th, we rode from Westfield, N. Y., to Westfield, Pa., a distance of thirty-six miles, in an open sleigh, up hill and down—cold, colder, coldest, all the way—snow everywhere, and any amount of it. Any one could "draw" on the snow bank of New York and Pennsylvania, to the amount of their capital in weight, and it would be met. We reached our destination at 3 o'clock, P. M., and put up at the happy home of Brother and Sister Sanders, where we were soon made comfortable, and in our comfort we found a home. Sweet word! Here we met many warm and true friends. We lectured here four times and gave one seance. Many fine tests were given and approved of while we staid here. God was with "the Gentle Wilson," and we worked well together.

Friday, January 31st, we left the desk for the sleigh at 9 o'clock, P. M., and made twenty-six miles over mountains and through valleys, to Addison, on the Erie railroad, making the distance in four hours. Here we took the cars for Elmira, N. Y., and from thence to Philadelphia, by the Lehigh Valley railroad, arriving at the City of Brotherly Love at 9 o'clock, Saturday evening, February 1st. We spoke in Philadelphia the Sundays of February, morning and evening, delivering twelve lectures, and giving many fine tests, some of which will be reported by Dr. Child. We are engaged to speak in Philadelphia the Sunday and Monday evenings of January and February, 1873.

February 3d, we left the desk in Philadelphia, and went direct to the cars, rode all night Monday, all day Tuesday, reaching Wheeling, West Virginia, at 7 o'clock, P. M. Hurrying to the house of Brother and Sister Horabrook, and from there to the court-house, where one hundred souls met us with whom we held sweet communion for an hour. We spoke here four times, holding one seance, and then left for Philadelphia, Friday night at 11 o'clock, by way of Baltimore. Arrived at Philadelphia at 10 o'clock, P. M., making a journey of eleven hundred miles, the round trip, speaking five times, writing twenty-four letters, and two articles for the RELIGIO-PHILOSOPHICAL JOURNAL, in five days. We are to visit Wheeling again in the summer of '73.

Tuesday, February 11th, we went to Westchester, speaking in Manhattan, Unionville, and Westchester—four lectures and held one seance, giving tests to many. We found some true and loyal souls here; such as we love to take by the hand and call brother man and sister woman. There is a charm for us in this old settled County of Chester. We stood where Washington, Lafayette, and other revolutionary heroes had stood before us. We were near the battle-field of Brandywine, and as we rode through the country with Brother Smith and his darling, we were pointed to many a place noted in the history of our country. "This is the barn in which the merchants of Wilmington hid their merchandise, among which was a lot of whiskey found by the soldiers who got drunk, and was in part the cause of Washington's defeat." "Here, in this old brick house once lived one of the leaders of that band of desperadoes, called 'The Cow Boys.'" "Here, in this old blacksmith shop, work was done alternately for Washington and the British." "There, in that house, several British officers slept." "There, do you see that place on the river (the west branch of the Brandywine) where a house once stood?"—well, there is a bit of romance connected with that house. For many years there lived there a man who had an only son; this son was very fond of reading, and he became much excited over a book of travels, left his father, went to Philadelphia, smuggled himself on board of a ship for England, went to London and took a place as porter, and after many years' struggle and toil became very wealthy, married the daughter of some great noble, and is now a lord and peer of the realm of Great Britain, and member of the House of Peers. After many years he returned to his old father, and every year or two thereafter, he would visit the humble place of his birth. By-and-by the father died, and the son comes no more. The house and the father are gone, and so are the heroes of the Revolution. Soon a hundred years will have passed away, and then comes the hundredth anniversary of our birth-day, and a mighty army of mortals and immortals will meet in Philadelphia. Why should not we, Spiritualists, be there in force? More of this matter anon.

We gave many fine tests while here in Chester County. No. 1. Riding along the road in company with Brother William Seegar, we came to a place where lime had been burned. Right on the brink of the pit there stood a man. When we first saw him, we thought he was in the form. As we came nearer to the place we saw that it was the spirit of an old man; he had on a pair of tow cloth pants and shirt, with an old cap made of some kind of shir, his age about 70 or 75. We called the attention of Bro. S. to the fact, but like the men with Saul, he could not see anything. When on the platform in Marshalltown he came again and was identified at once. No. 2. During our first lecture we gave a man a reading. We saw

his uncle and daughter, and fully described both; they were identified at once. There is a very marked and incidental fact connected with this test. A man in the West, we believe in Minnesota, a friend of this man, wrote him that we were to lecture in Westfield on the 13th and 14th of February, and that he must not fail to hear us. He was not a believer in Spiritualism, but concluded to come, and was the only man who was selected for the reading, and the only one to whom we gave a test. Are we not surrounded by a great cloud of witnesses? Saturday morning, February 15th, we returned to Philadelphia.

Call For a Spiritual Convention.

The Northern Illinois Association of Spiritualists will hold their Fourth Quarterly meeting, and First Annual meeting, in Rockford, Ill., on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1873, in Metropolitan Hall, East side of the river. The Convention will be called to order at 10 o'clock, A. M., Friday the 13th of June next. Metropolitan Hall is the largest in the city of Rockford. It has a kitchen, dining room and cooking utensils, all ready for use. The Rockford Spiritualists have appointed a committee of five to make every necessary arrangement for holding the Convention.

We want donations of money, provisions, bread, milk and labor. Everybody is invited to come and take part in carrying out the work so nobly begun one year ago at Wheaton.

There will be an election of officers, and other important work to be done. We wish to hear from every county in the State, but especially from the Counties in the North and Western portion of the State.

We cordially invite the Spiritualists of Wisconsin and Iowa to be present, as well as all who choose to come from every part of the Union.

What we want and must have—good singers and musicians, good speakers and thinkers, good and attentive audiences. We want every type of mediumship to be present. We want men and women to come with soul-thoughts, pure and fresh from the fount of light.

Come one, come all, up to this our First Annual meeting, our Fourth Quarterly, and let us have a good time.

Will speakers, seers, healers and mediums for mental and physical phenomena, signify through the RELIGIO-PHILO-SOPHICAL JOURNAL, their intention of being present at our meeting. Our meeting will be conducted on the plan of the meetings at St. Charles and Belvidere.

We the undersigned Executive Committee for the Spiritualists of Rockford, hereby authorize the call for the Northern Illinois Association of Spiritualists, to meet at Metropolitan Hall, East side, City of Rockford, State of Illinois, on Friday, Saturday and Sunday, June 13th, 14th and 15th, 1873. Parties coming to our Convention will do well to signify their intention of doing so, as early as possible and send by express.

Committee: D. L. Bartlett, Mrs. P. Lillibridge, John Wallis, E. Crowell and Mrs. Rockwood.

By order of Executive Committee of Conference.
D. P. KAYNER, M. D., President.
C. K. W. HOWARD, Secretary.
Rockford, Ill., May 5th, 1873.

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